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THE

CHURCH MISSIONARY ATLAS

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THE

CHURCH MISSIONARY ATLAS.

CONTAINING

AN ACCOUNT OF THE VARIOUS COUNTRIES IN WHICH THE CHURCH MISSIONARY SOCIETY LABOURS,

AND OF

ITS MISSIONARY OPERATIONS.

NEW EDITION

(*THE SIXTH*).

WITH THIRTY-ONE MAPS, A CHRONOLOGICAL CHART, &c

London:
CHURCH MISSIONARY HOUSE, SALISBURY SQUARE.
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PREFACE.

THE CHURCH MISSIONARY ATLAS was originally planned by the Rev. W. Knight, and the first edition appeared in 1857. It contained sixteen pages of letterpress, and thirteen small maps, viz., Sierra Leone, West Africa, Yoruba, Mediterranean, Bombay Presidency, Sindh and Punjab, North India, Tinnevelly, Travancore, Ceylon, China, New Zealand, Rupert's Land. A second, a third, and a fourth edition followed at intervals, each with corrections and improvements. The fifth edition, brought out by the late General Lake in 1873, was considerably enlarged, containing sixty pages of letterpress, and twenty-three maps, of which ten were new. No sooner, however, was that edition published, than General Lake began to collect materials for a future one, the articles in which should be entirely rewritten, and the whole produced on a much more complete scale. After his retirement from the Secretariat in 1876, he set vigorously to work, had the maps for the new edition printed, and wrote a large part of the letterpress. It pleased God, however, to take His devoted servant to Himself before the task on which his heart was set was completed. A memorandum was left among his Atlas papers, signed by himself on May 30th, 1877, exactly one week before his lamented death, in which he mentions that it had been his purpose, in the Preface, to thank several kind friends and others who had supplied him with information and helped him in various ways. Among the names he enumerates are those of Sir F. Goldsmid, Sir W. Muir, and Colonel Henry Yule, Dr. Murdoch, and several of the Society's Missionaries; also Mr. Keith Johnston, "who kindly undertook most elaborate calculations in order to classify the population of the world according to religions"; and Mr. Bolton, of Mr. Stanford's Geographical Establishment, "for

the patience and skill which he has devoted to his part of the work." The memorandum thus concludes:—"It is scarcely necessary to add that it is a grievous disappointment to me to leave this work unfinished, but as it has pleased God our Heavenly Father to lay me aside when the work was nearly completed, I humbly submit to His will, and trust that what has been accomplished may be accepted of Him in spite of all defects and shortcomings."

Unavoidable delays have occurred in the production of the present edition since General Lake's death, but they have at least conduced to the completeness of the work. The majority of the maps were printed off in his lifetime, and under his direction; and of these, the following are new:—Africa, Yoruba, Niger, East Africa, Palestine, Persia and Afghanistan, Western India, Tinnevelly, Travancore, Telugu country, Che-Kiang, Fuh-Kien; besides which North-West America was extensively revised. The following new maps have been added since General Lake's death:—The World (showing its religious divisions), the Route from Zanzibar to the Victoria Nyanza, the Language Map of India, Lower Bengal, the Punjab, Japan, British Columbia. In the maps of Africa and East Africa, some additions have been made upon the already printed copies, to embody more recent discoveries; but it has not been possible to make them quite perfect.

The letterpress, of which General Lake wrote or drafted about two-thirds, has been completed from various sources. Special mention should be made of the valuable assistance rendered by R. N. Cust, Esq., late of the Bengal Civil Service, in the preparation of the Map and Chart of Indian Languages, and the accompanying article.

This Atlas, being designed to illustrate the Missions of the Church Missionary Society, has always been limited in its scope to the countries in which the Society's operations are carried on. Several fields occupied by other Missions therefore find no place in it, among which South Africa and Polynesia may be especially mentioned. And in the maps of those fields in which both the C.M.S. and other Societies are at work, the C.M.S. stations only, in accordance with the precedent of previous editions, are specially noted by red marks. In the letterpress, however, the work of other Missions is not ignored, especially where it is, or has been, carried on in immediate

contiguity with that of the C.M.S., *e.g.*, the S.P.G. Mission in Tinnevelly, that of the London Society in Madagascar, that of the Wesleyans in West Africa and New Zealand, the Basle Mission on the Gold Coast, the various agencies on the East Coast of Africa, the American Missions in Turkey, North India, Japan, &c.

It is unnecessary to introduce this New Edition with any reference to the main purpose of the Atlas, viz., to provide the friends of the Society with a hand-book to its mission-fields, and particularly to supply information which can be used at meetings on its behalf. Attention may, however, be directed to an interesting paper entitled *Ad Clerum*, with the signature W. K., which appeared in the first edition, and which is now reprinted on the pages next following.

The wonderfully rapid opening up of fields long closed is illustrated by what has occurred even in the two years during which this edition has been in course of production. As mentioned above, the Map of Africa is already imperfect. One or two recent stations on the Niger, in Palestine, China, and North-West America are not marked. The north-west frontier line of British India, which appears in three of our maps, is being pushed forward while we write. Scarcely a year passes but God seems to be saying to us with reference to some part of the world, "I have set before thee an open door." It is for us to enter in at these open doors, and thus, by preaching the Gospel of the Kingdom as a witness unto all nations, hasten His return whose right it is to reign.

But there still "remaineth very much land to be possessed." May God set the stamp of His approval upon the CHURCH MISSIONARY ATLAS by making it instrumental in stirring up many of His servants to fresh zeal and self-denial for the evangelization of the world!

CHURCH MISSIONARY HOUSE,
SALISBURY SQUARE,
January, 1879.

AD CLERUM.

(*Reprinted from previous editions.*)

In preparing this compilation, while it will be found, we hope, useful as a book of reference to the general reader in studying the Missionary subject, special attention has been directed to the Parochial Clergy and others, who may be willing to qualify themselves to aid the cause of the Church Missionary Society by their periodical and occasional advocacy at Sermons and Meetings. It may without presumption be repeated, that no parochial organization is complete till it embraces a Parochial Missionary Association, or Branch Association, with monthly, quarterly, or at least half-yearly Meetings, to which the people are periodically gathered, not by the allurement of a stranger's voice, or for the sake of the transient excitement of an annual appeal, but by the regular ministrations of their own Pastors, who thus lead them to take a permanent and intelligent interest in the progress of the Gospel throughout the world.

Those who have not thrown themselves practically into the working out of such a system are little aware of the many attractions it presents, and the many incidental blessings it brings with it to a parish. A Missionary Association, thus sustained, weaves a bond of friendly and affectionate intercourse between the Clergyman and his Parishioners, which nothing else can supply. Nothing quickens harmony among a people like keeping steadily before them a great object of common interest to enlist their feelings and energies. This Missionary object, too, has a peculiar charm for the young, in whom imagination is vivid and active, and who are often enabled to look back in maturer years to emotions of religious interest first awakened in their hearts when listening to narratives of the need or the power of the Gospel amongst civilized or barbarous heathen. To the pious poor, also, it is a boon not to be overrated: for it at once elevates them from the position of recipients of alms into the dignity of givers; brings home forcibly to their minds the contrast of their many privileges compared with those who are sitting in pagan darkness; wonderfully widens the circle of their knowledge and their sympathies; and often elicits from them such instances of simple faith and homely self-denial as speak volumes to their Pastor's heart.

Above all, what is the narrative of Missionary triumphs but the testimony of the power and presence of the Lord Jesus Christ? The journals of Missionary life—what are they but modern Acts of Apostles? The subject-matter, the chequered experience, the varying results of the preached Gospel, are found alike in the ancient and in the modern record, and demonstrate that what Christianity was then, Christianity is now. When single detached illustrations are adduced to show how the atheistic Buddhist, the impure and idolatrous Brahmin, the proud Mohammedan fatalist, the cannibal Maori, the ignorant and sensual Negro, all of them equally find the Missionary's message to be the power of God unto salvation—what cheering proofs of the unimpaired energy of our holy religion; what evidences of the Divine origin and all-comprehensive character of the Gospel remedy, suited to every grade of civilization and every type of mind, and powerful to overthrow every other form of worship with which it is brought into contact; what grounds for appeal to the consciences of those who are unwilling to admit its claims to their own obedience or its adaptation to their own wants! And if prayer for Missions be added to these Meetings for information—and surely without such prayer the most important part of the work is left undone—how wonderfully do such intercessions enlarge the heart, teaching it to embrace all the woes of

fallen humanity, filling it with that Christ-like spirit which yearns to bring all mankind to God !

Missionary enterprise, too, is the symbol of Christian charity. No motive of self-interest awakens it ; no hope of future gain keeps it alive. It is the fruitful parent of home efforts for the spiritual good of neighbours and dependents. No flock that is imbued with the Missionary spirit will be deaf to *any* appeal of Christian philanthropy ; and it has in it the seed of blessing to him that gives as well as to them that receive.

And who is obviously the person on whom naturally devolves the duty of evoking and fostering this Missionary spirit, if not the Pastor of the flock ? Surely on his shoulder must the burden, if it be such, be laid, and the thought cannot be allowed that he will refuse to bear it. If the great Missionary subject, kept steadily before a parish, be all, in its reflex effects, that experience proves it to be—cementing the pastoral relation, appealing to the young, elevating the poor, developing the habit of Christian unselfishness—it is asked respectfully, how can any be satisfied to leave it untouched, or to commit it to the hands of a stranger at his single annual visit ? Such results as have just been indicated can only be attained by the regular, stated, periodical Meetings, at comparatively brief intervals, which are now commended afresh to the attention of the Parochial Clergy. Let it not be thought that we do not remember how arduous are the labours of a parish Pastor in the present day ; but we maintain that these periodical Missionary Meetings will lighten and sweeten his toils, and prove a means of getting at his people's hearts which he will not readily forego when he has once essayed them.

No doubt many are deterred from undertaking such Meetings by a fear that it will be difficult to maintain the interest of them over a long period. But in order to this, two things only are necessary—to love the subject, and to know it—a full heart and a full head. For the want of these, Missionary Meetings may become meagre and disappointing. But where there is not merely that love for the glory of Christ in the salvation of men's souls, which supplies the best qualification for a *single* or *occasional* exhortation to the work of aiding Missions, but also an acquaintance with current details of their present progress, there need be no fear of flagging interest. The love for Christ's glory is not ours to give ; but it is to facilitate the other requisite for a successful advocate of Missions that the following pages have been compiled. This Atlas will not supersede the necessity of the perusal of the Society's publications (see p. 4), but it will enable the reader to take them up at any point and pursue their study without impediment, the main past facts being brought before him in a small compass, and allusions thus explained which would otherwise embarrass him.

May it please God, who "will have all men to be saved and to come to a knowledge of the truth," to use these pages to the quickening of interest and exertion in that great enterprise which seems to be the special work set before the Christian Church of our own day and generation !

W. K.

A.D. · Chronological Chart of the Progress of the Church Missionary Society.

Authorized Version of THE BIBLE 1611.

1661 S.P.G. in New England (first instituted in 1649; freshly constituted by Royal Charter Feb. 7. 1661.) Hon. R. Boyle. first Pres. of revived corporation. 1646 Eliot preaches to the N.A. Indians.
1698 S.P.C.K. founded.
1701 S.P.G. founded. 1706 Ziegenbalg & Plutscho arrived in India (July) Ziegenbalg died 1719.
1708 Hans Egede landed in Greenland.
1728 S.P.C.K. adopted Danish Missions in S. India.
1732-3 Moravian Missions commenced, to Negro Slaves at St Thomas & to Greenlanders & in 1736 to Hottentots, Brainard died 1747. 1750 Swartz arrived in India.
1769 Wesleyan Missions commenced. 1817 Wesl. M. S. organized. 1787 first Con.l Bpric (Nova Scotia.)
1792 Baptist M. S. founded. 1793 Carey arrived in India. 1793 Bpric of Quebec founded.
1795 London M. S. founded.
1796 Scottish M. S. founded.
1797 Netherlands M. S. founded. 1798 Swartz died aged 72.
1799 Religious T. S. founded.

	MISSION FOUNDED	INCOME RECEIVED IN ENGLAND FROM ALL SOURCES	INCOME RECEIVED IN ENGLAND FROM ASSOCIATIONS	No. OF STATIONS	CLERGY TOTAL	CLERGY NATIVE AND COUNTRY BORN	LABOURERS TOTAL	LABOURERS NATIVE	SCHOLARS TOTAL	SCHOLARS FEMALES	COMMUNICANTS	LOCAL FUNDS RAISED AND EXPENDED IN THE MISSIONS	
1799													C.M.S. founded April 12
1800		£ 911											Jenicke, d.
1801													
1802		373											
1803		566											Gericke, d.
1804	W. AFRICA.	611		1	2		2						BIBLE SOCIETY FOUNDED.
1805		1682		1	2		2						
1806		2460		1	5		5						
1807		1974		1	5		5						Morrison arrived in China
1808		1849		1	4		4						LONDON JEWS' SOCIETY FOUNDED.
1809		2331		2	3		3						N. Zealand Mission decided on.
1810		2467		3	4		6		35	13			American Board of Missions.
1811		2476		3	4		6		42	17			
1812		2401		3	6		8		"	"			D. Brown, d.
1813		3046		3	6		11	1	92	38			
1814	S. INDIA. N. ZEALAND.	10.793	£ 7321	5	8		14	1	"	"			

British Slave Trade (abolished March 24th 1807.)
Dominions (abolished Aug. 1st 1834.)
H. Martyn.
FORMATION OF ASSOCIATIONS
Basle M.S.
the year 1832.

THE CHURCH MISSIONARY SOCIETY.

THE Chronological Chart of the Progress of the Church Missionary Society which accompanies this article, as it has done in previous editions of the Atlas, has for its first date that of the Authorized Version of the Bible, 1611. Nothing could be more appropriate, considering the pre-eminent place which the English Bible has occupied as a missionary agent, both in virtue of its own influence upon the hearts of millions, and as having been the basis of so many translations of the Word of God into the languages of the world.

But the Reformed Churches, occupied as they were in a struggle for existence, and also, alas! in disputes one with another, were long before they learned to use the open Bible for the evangelization of the nations, and were far behind the unreformed Church of Rome in their missionary zeal. Rome, indeed, may be said, by the Jesuit Missions in Asia and South America, to have (in Canning's famous phrase) "called a new world into existence to redress the balance of the old." The first signs of awakening in Protestant Christendom were the establishment successively of the "Society for the Promotion of the Gospel in New England" in 1649 (revived in 1661), the Society for Promoting Christian Knowledge in 1698, and the Society for the Propagation of the Gospel in Foreign Parts in 1701. But none of these contemplated Missions in our modern sense of the word; and the honour of sending out the first Protestant missionaries to the heathen belongs to Frederick IV. of Denmark, under whose auspices Ziegenbalg and Plutscho sailed for India in 1706. This Danish Mission was adopted by the S.P.C.K. in 1728, and continued under that Society for just a century, until its transfer to the S.P.G. in 1828; the missionaries being all Lutherans from Germany or Denmark, of whom C. F. Swartz was the most eminent.

In the meanwhile the Moravians had begun their noble work in Greenland and elsewhere, and Eliot and Brainerd had laboured with great self-devotion among the Red Indians. In 1787 the first Colonial Bishopric, that of Nova Scotia, was founded. In 1792 the Baptist Missionary Society was established; in 1795 the London Missionary Society. The Wesleyans began earlier, but their Society was not organized till 1817.

The founders of the Church Missionary Society felt that a fresh organization was needed in connexion with the Church of England, which should not confine its efforts to the British dominions, but aim at the evangelization of the heathen generally; especially as no English clergyman had yet gone forth as a missionary to either of the great continents of Africa and Asia. Accordingly, on the 12th of April 1799, sixteen clergymen—W. T. Abdy, E. Cuthbert, J. Davies, H. Foster, T. Fry, W. Goode, W. A. Gunn, R. Middleton, John Newton, J. W. Peers, R. Postlethwaite, Josiah Pratt, T. Shepherd, T. Scott, C. H. Terrot, and John Venn—met at the Castle and Falcon in Aldersgate Street, and founded what was at first called *The Society for Missions to Africa and the East;* a designation which was changed in 1812 to its present form, THE CHURCH MISSIONARY SOCIETY FOR AFRICA AND THE EAST. The new name was adopted to emphasize the character of the Society as belonging to the Church of England; while at the same time the Thirty-first of its Fundamental Laws requires that "a friendly intercourse shall be maintained with other Protestant Societies engaged in the same benevolent design of propagating the Gospel of Jesus Christ." Among other active promoters of the scheme, who were not present at the first meeting, were Charles Simeon and William Wilberforce. The first President was Admiral Lord Gambier.

The plan was submitted to the Archbishop of Canterbury and the Bishops of London and Durham, the latter being the Chairman of the Committee for

East-Indian Missions of the S.P.C.K. No answer was returned from any of them for more than a year. At length Mr. Wilberforce, having written that he had had an interview with the Archbishop, and that His Grace had expressed himself "in as favourable a way as could well be expected," it was resolved (August 4th, 1800), "That in consequence of this answer from the Metropolitan, the Committee do now proceed to their great design with all the activity possible." The Metropolitan and the Diocesan were both removed by death before the proceedings of the Society had assumed an important character; but the Bishop of Durham, Dr. Barrington, who lived till 1827, and had therefore an opportunity of observing the progress made in Africa, India, and New Zealand, subsequently presented liberal donations to the funds, and in death testified his approbation by a bequest of £500.

Fifteen years, however, elapsed before the Society received any episcopal sanction. The first prelates who joined were Bishop Ryder of Gloucester, and Bishop Bathurst of Norwich, in 1815. A few others, at long intervals, added their names; and in 1840 there were nine English Bishops on the list. In 1841 the Archbishop of Canterbury (Dr. Howley) and the Bishop of London (Dr. Blomfield), after a full communication with the Committee on the principles and practice of the Society, united themselves with it, upon provision being made for the settlement of ecclesiastical questions which might arise, and which were not otherwise provided for in the fundamental laws and regulations of the Society. They were immediately followed by the Archbishop of York (Dr. Harcourt) and eight other English Bishops. The list for 1878 comprises the four Archbishops and twenty-seven English and forty-two Irish, Suffragan, and Colonial Bishops.

It may here be observed that the Society has had a considerable share in the extension of the English Episcopate abroad. It contributed materially to obtain the establishment of the Bishopric of Calcutta, by engaging Dr. Claudius Buchanan to prepare his important work on the necessity for such a step, and by circulating that work in influential quarters. Several Bishoprics in North-West America, West Africa, China, and New Zealand, have been founded at the instance of the Society, and in many cases supported by its funds.

The most serious obstacle to the early progress of the Society was the difficulty of obtaining missionaries. At the end of the third year the Committee felt themselves obliged, like the S.P.C.K., to look to Protestant Germany for agents, and to employ ministers of the Lutheran Church. Twenty out of the first twenty-seven men sent forth were Germans, and of these, all who were ordained were in Lutheran orders. The first two English clergymen, the Rev. W. Greenwood and the Rev. T. Norton, went out in 1815.

Up to 1825, the Society sent forth ninety-six agents. Of these thirty-two were English clergymen, four of them University men. Of the remainder, twenty-eight were in Lutheran orders, having been trained in the Missionary Seminaries at Berlin and Basle; and thirty-six were lay agents. In the year 1825 the Society opened an Institution at Islington for the purpose of training up young men for the office of missionaries by a sound education in science, classical learning, and theology. From this College 430 men have gone forth into the Mission-field, of whom 380 have been ordained, while the remainder have done good service as lay agents. Successive Bishops of London have borne testimony to the proficiency of the young men sent to them from Islington for Holy Orders. At the annual meeting of the City of London Auxiliary, held at the Mansion House, November 2, 1841, when Bishop Blomfield declared himself "a zealous member of the Society," he stated that he could not desire to see young men better prepared, humanly speaking, and so far as he was capable of judging, for the duty and task which they had undertaken. And at a recent London ordination, Christmas, 1876, one of the Society's students, having passed the best examination, was appointed to read the Gospel.

The Society has also sent forth 126 graduates of the Universities.

The total number of European missionaries sent out by the Society up to the end of 1878 exceeds 800. This number includes trained teachers, but not artisans, nor some seventy-one female teachers, nor the wives of missionaries, many of whom have done such excellent service. The number of ordained Europeans at work at any one time has continually increased, as the following figures will show:—1808, 4; 1818, 25; 1828, 54; 1838, 79; 1848, 125; 1858, 180; 1868, 192; 1878, 203.

Fourteen Missionaries of the Society have been raised to the Episcopate: Gobat (Jerusalem); Weeks and Bowen (Sierra Leone); W. Williams (Waiapu); Hadfield (Wellington); G. Smith and Burdon (Victoria, Hong Kong); Russell (North China); Royston (Mauritius); Horden (Moosonee); Bompas (Athabasca); Sargent (Suffragan to Bishop of Madras); Stuart (Waiapu); French (Lahore). Also eighteen to the office of Archdeacon.

Up to the end of 1878, 293 Native and country-born clergy have been ordained under the auspices of the Church Missionary Society, and one of these (Bishop Crowther) has been raised to the Episcopate. These have been raised up in the different Mission-fields as follows:—India, 146; Africa and West Indies, 64; New Zealand, 36; North-West America, 18; Ceylon, 15; China, 11; Palestine, 3; total, 293. They have been gathered in from a great variety of races and creeds, from the most degraded as well as from higher stages of civilization, and speaking a great number of different languages. The natives of India comprise two Parsees, six Mohammedans, several Syrian Christians of Travancore, an increasing number of Native Christians in the second generation, with a majority of Hindus or members of the aboriginal races of India. Among the Hindus are several Brahmins, thus giving the best practical answer to Sir William Jones, saying that nothing short of a miracle would convert a Brahmin. Some of these Native ministers have, after faithful service, entered into their rest; but 196 are still labouring in connexion with the Society (of whom 185 are pure Natives),—besides several Africans now working independently, most of them as pastors in the Sierra Leone Native Church. The growth of the Native Ministry of late years will be seen from the following figures:—In 1808, none; 1818, none; 1828, 2; 1838, 5; 1848, 14; 1858, 47; 1868, 90; 1878, 181. Fifteen have been ordained since the last returns were made up.

The following is a list of the Mission-fields in which the Society labours, or has laboured. The names of those that have, from various causes, been given up are in italics:—

AFRICA—
- West Africa . . 1804
- Sierra Leone . 1816
- Yoruba . . . 1845
- Niger . . . 1857
- East Africa . . 1844
- Revived 1874
- Nyanza Mission . 1876

MEDITERRANEAN—
- *Malta* . . . 1815
- *Constantinople* . 1819
- *Re-occupied* 1858
- *Egypt* . . . 1826
- *Greece* . . . 1828
- *Abyssinia* . . 1829
- *Smyrna* . . 1830
- Palestine . . 1851

PERSIA . . . 1875

INDIA—
- North India (Agra) 1813
- Calcutta . . 1816
- Benares . . 1817

India (*contd.*)—
- Krishnagar . 1834
- Punjab . . 1852
- Jubbulpore . 1854
- Oudh . . . 1858
- Santal Mission . 1858
- Kashmir . 1863

Western India—
- Bombay . . 1820
- Deccan . . 1832
- Sindh . . 1850

South India . . 1814
- Madras . . 1816
- Travancore . 1816
- Tinnevelly . 1820
- Telugu Mission . 1841

CEYLON—
- Kandy . . . 1818
- Jaffna . . . 1818
- Cotta, &c. . . 1822
- Colombo . . 1850
- Tamil Cooly Mission . . . 1855

THE INDIAN OCEAN—
- Mauritius . . 1856
- *Madagascar* . . 1860
- Seychelles . . 1875

CHINA—
- Shanghai . . 1845
- Cheh-Kiang . . 1848
- Fuh-Kien . . 1850
- Hong Kong . . 1862
- Peking . . . 1863

JAPAN . . . 1869

NEW ZEALAND . . 1814

AMERICA—
North-West America—
- Red River . . 1823
- Hudson's Bay . 1851
- Saskatchewan . 1852
- Athabasca . . 1858
- *West Indies* . . 1826
- *British Guiana* . 1827
- North Pacific . 1857

The following table, condensed from the Annual Report of 1877—8, shows the last complete returns from the Missions, at the end of 1877 :—

	European Clergy.	Native and Country born Clergy.	European Lay Agents.	Native Lay Agents.	Native Christian Adherents.	Communicants.	Baptisms in 1877.		Schools.	Scholars.
							Adults.	Children.		
West Africa .	5	3	4	16	2,143	842	5	81	4	847
Yoruba . .	5	13	1	67	5,845	2,024	202	207	29	1,488
Niger . .	—	10	1	14	901	201	49	48	7	235
East Africa .	3	—	3	10	450	44	15	30	3	135
Nyanza . .	1	—	9	—	—	—	—	—	—	—
Palestine . .	7	3	1	30	1,110	227	—	44	21	870
Persia . .	1	—	—	8	125	35	—	6	2	182
Western India .	13	5	4	74	1,188	469	33	71	30	1,756
North India .	56	20	16	566	12,970	2,995	158	675	333	15,870
South India .	36	71	7	1,077	66,513	13,924	1,153	2,320	725	23,295
Ceylon . .	14	10	3	380	6,037	1,446	132	166	255	9,571
Mauritius . .	6	2	—	22	1,201	245	103	50	10	452
China . .	18	8	3	155	3,216	1,218	350	96	37	778
Japan . .	7	—	—	15	88	30	18	3	3	14
New Zealand .	15	24	1	214	10,315	1,956	17	417	15	554
N. W. America .	13	12	1	46	10,472	1,424	53	340	21	838
North Pacific .	3	—	2	11	1,150	—	67	64	4	260
	203	181	56	2,705	123,724	27,080	2,355	4,618	1,499	57,145

The "European Clergy" include those at home on sick-leave, &c. The figures for Sierra Leone are exclusive of the independent Native Church, in which there are 13 clergy, 12,400 Christians, and 3,400 scholars.

The Chronological Chart does not show the yearly growth in the number of "Native Christian Adherents"—which term includes all who are baptized, and also such as are candidates for baptism— because until recent years it was the custom only to return the numbers of the communicants in each Mission. But Mr. Venn said in 1865, "A large induction of facts will show that for every communicant there will be on an average five or six Native converts, including baptized children, and five times the number of heathen brought under the sound of the Gospel and made acquainted with its leading facts."

It must also be observed that the returns of later years do not include many (about eighty) stations from which the Society has withdrawn, chiefly transferred to the Native Church of Sierra Leone, or added to Parochial Establishments in the West Indies, containing at the time of transfer 13 Native clergy, 5000 communicants, and 13,450 scholars.

The progress of the funds year by year placed at the disposal of the Society by the liberality of English Christians also deserves notice. The amount received in the first year was £911. Thirteen years later it had only risen to £3046. In 1814, the system of Local Associations, then recently started, began to bear fruit, and the receipts sprang up to £10,793. They then rose steadily, but not without fluctuations ; and though the £100,000 was attained in 1843, it was not permanently passed till 1851. The Special Fund, raised after the Indian Mutiny, largely increased the amount for a year or two, but, for some fifteen years after that, the progress was very slow, and in 1872-3 it had only reached £156,440. The following year the large sum of £196,525 was received, being an advance of £40,000. This was not at once permanently maintained ; but in the year ending 31st March, 1878, the total was £204,055. Of this amount £16,207 was from legacies ; £44,156 from benefactions, subscriptions, &c., paid direct to the Parent Society ; and

£143,695 from Associations. It is these Auxiliaries throughout the country that are the life of the Society. Its existence depends upon the contributions of the many thousands of its friends in many forms—by collections after sermons and meetings; by weekly, monthly, or yearly subscriptions; by occasional thankofferings; by the pence and farthings of the children; and by the proceeds of fancy sales, working parties, missionary boxes, &c. Every individual giver has a real and important share in the work.

The figures here given do not include Special Funds, which of late years have formed an important item in the Society's accounts. Thus in the five years ending March 31st, 1878, no less than £62,000 was received for various Special Funds, including £23,000 for East and Central Africa, £17,600 for Indian Famine Relief, and £12,000 for the Henry Venn Native Church Fund. Nor, further, do they include large special gifts of investments for various purposes, among which, during the same five years, there was one of £20,000, one of £22,000, and one of £35,000. Nor, yet again, do they include large sums raised by the missionaries among friends at home or from English officers and civilians in the mission field, particularly in India. Nor yet the contributions of the Native Christians towards their own Church Funds. Still less, Government grants to schools in India, and other miscellaneous receipts on the spot. It is important to bear this in mind when the income of the Church Missionary Society is compared with those of other Societies whose receipts are stated on a more inclusive principle.

This brief sketch of the history of the Church Missionary Society would be very incomplete if reference were not made to some of the good men now gone to their rest, who, while holding the office of Secretary, were enabled by God's blessing largely to advance its interests. The first Secretary, the Rev. Thomas Scott, the Commentator, only held office till the 6th December, 1802; but he struck a key-note with which all the subsequent operations of the Society have been in harmony, when he declared "that it was their duty to go forward, expecting that their difficulties would be removed in proportion as it was necessary that they should be removed." His successor was the Rev. Josiah Pratt, a man eminently fitted for working out great principles in detail, and whose wise and vigorous understanding has left its mark upon every department of the work. During his tenure of office, extending from the close of 1802 to April 23, 1824, Mr. Pratt had the satisfaction of seeing Missions commenced in West Africa, New Zealand, North, South, and West India, Ceylon, the Mediterranean, and North-West America. In 1815 his hands were strengthened by the appointment of the Rev. Edward Bickersteth to the Secretariat, in which, for fifteen years, he laboured with no ordinary zeal and devotion. His visit to West Africa in 1815 marked an important era in the history of that Mission, and by communicating to others the missionary ardour which animated himself, he did much for the extension throughout England of local Church Missionary Associations, among which the important one at Norwich is specially identified with his name. As vacancies occurred from time to time, qualified men were raised up to fill them, and among several others equally deserving honourable mention may be singled out the Rev. W. Jowett, Fellow of St. John's College, Cambridge, because, before joining the Secretariat in 1832, he had given the prime of his life to foreign service in the Mediterranean Mission. He was the first candidate from our Universities who had sought for missionary employment under the auspices of the Church Missionary Society, and dating from 1815, when he was first sent to Malta, up to 1840, when he resigned the office of Secretary, he had laboured in connexion with the Society for a quarter of a century.

To the Rev. Henry Venn, however, who was appointed Honorary Secretary on the 5th of October, 1841, was reserved the privilege of witnessing, during thirty-one years' tenure of office, the expansion and consolidation of the work on a scale far exceeding that of the most favoured of his predecessors. The work in Africa, India, North-West America, and other countries pre-

viously occupied, was not only very largely developed, but the important empires of China and Japan were added to the Society's Mission-fields. At the time of his assuming office, 117 clergymen were employed, of whom only ten were Natives; while at the close of his laborious career there were 352 clergymen, of whom 148 were Natives. In the same interval the average annual income of the Society had risen from £57,279 to £154,615, and the communicants in the Missions abroad had increased from 6050 to upwards of 25,000, including the communicants of the Sierra Leone Native Church. This period was further marked by the organization of Native Churches in Sierra Leone, Tinnevelly, Travancore, and in other places, so as gradually to prepare them for becoming independent of foreign aid. Much more might be added regarding Mr. Venn's abundant labours, but enough has been said to show that, under God, he was enabled, at a critical time in the history of the world and of the Church, to do a great work in the extension of the kingdom of God upon earth. The light in which Mr. Venn regarded the success with which it had pleased God to bless the efforts of himself, and of those associated with him, may be gathered from the following extract from the last letter addressed by him to the Committee, and this extract may suitably close this notice of the Church Missionary Society:—

"Many able and excellent men have shared with me the office of Secretary, and it would be impossible, even if it were desirable, to assign the merit of any part of this vast work to any individual agent. The President, Committee, and Officers of the Society, together with a large company of voluntary agents, including deputations to meetings, and weekly collectors, and every subscriber, are united through the providence of God for carrying out His purposes of mercy to a dark world. No one can say of another, 'I have no need of thee.' No one can take credit for the success which God has been pleased to assign to the work. It is my solemn conviction, before God, that all throughout this vast agency have striven to do the work which He has assigned them, and that he who prays much and exercises the most simple faith may be found at the last day to have done as much towards the accomplishment of great objects as those who consult together, or transact correspondence, or pen the Instructions to Missionaries. Let us, then, as each agent drops out of notice, give glory to God for the dispensation of His grace, and, closing the individual account, leave the estimate of his work till 'the day shall declare it!'"

Presidents of the Society.

(No President for the first ten years.)	
Admiral Lord Gambier	1810—1832
(Vacant)	1833—1834
Earl of Chichester	1835—

Secretaries of the Society.

Rev. Thomas Scott	1799—1802
Rev. Josiah Pratt	1802—1824
Rev. Edward Bickersteth	1815—1830
Dandeson Coates, Esq.	1824—1845
Rev. T. Bartlett	1825
Rev. T. Woodroffe	1826—1832
Rev. William Jowett	1832—1840
Rev. Thomas Vores	1839—1841
Rev. Richard Davies	1841—1848
Rev. Henry Venn	1841—1872
Major Hector Straith	1846—1859
Rev. John Tucker	1848—1852
Rev. William Knight	1851—1862
Rev. John Chapman	1854—1862
Charles Graham, Esq.	1854—1855
Colonel Michael Dawes	1859—1866
Rev. Robert Long	1863—1865
Rev. Christopher C. Fenn	1864—
Major-General C. A. Browne	1865—1866
Rev. John Mee	1866—1869
Edward Hutchinson, Esq.	1866—
Rev. John Barton	1870—1871
Major-General Edward Lake	1870—1876
Rev. Henry Wright	1872—
Rev. William Gray	1874—

Principals of the Church Missionary College.

Rev. J. Norman Pearson	1825—1838
Rev. C. F. Childe	1839—1858
Rev. Thomas Green	1858—1870
Rev. A. H. Frost	1870—1874
Rev. W. H. Barlow	1875—

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"THE FIELD IS THE WORLD."

THE whole world is spread before the Church of Christ as the field of its labours. No narrower limit is permitted by the Saviour's parting command, "Go ye therefore, and teach all nations,"—"Go ye into all the world, and preach the Gospel to every creature." "This Gospel of the Kingdom shall be preached in all the world as a witness unto all nations."

The Christian Church contemplates all men as fallen sinners—"There is no difference: for all have sinned" (Rom. iii. 22, 23). And all as comprised in the redemption of Christ—"He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world" (1 John ii. 2). For God "hath made of one blood all nations of men for to dwell on all the face of the earth;" and now that a redemption has been effected for them, He "commandeth all men everywhere to repent" (Acts xvii. 26, 30).

But this oneness of natural state before God and oneness as objects of His all-pitying love must not lead us to overlook the deep and wide differences between the different races and families of mankind. Success in missionary effort depends to a large extent, humanly speaking, upon our recognizing these differences and forming our plans accordingly. It has pleased God, not only to use human instrumentality for the conveyance of His messages to men, but to permit the extension and the results of the work to be largely affected by the varying circumstances of different peoples and countries, in respect of race, language, religious belief, social customs, and political condition; and He overrules the events of history to the accomplishment of His own purposes. A conspicuous example of this is afforded by the preparation providentially made for the diffusion of Christianity in the first ages. The existence of colonies of the Jewish Dispersion all over the East, the general use of the Greek language in the Roman Empire, and the iron rule of Rome itself, had an important influence in facilitating the rapid growth of the Church. And in modern times, the wide extension of the British Empire and British influence in all parts of the world has had a still greater influence in opening fields of labour to Christian Missions. Thus, English colonies in West and South Africa have formed the bases for some of the most successful of modern missionary enterprises; English rule in India, though at one time a hindrance to the spread of the Gospel, now affords free access to a people boasting of the most elaborate religious system in the world, and gives protection to converts from another system—Islam—which, where it holds the secular power, opposes almost invincible obstacles to the progress of evangelization; while English influence (though in this case not always wielded for the best objects) has in fact opened the door to the millions of China. On the other hand, Mohammedan intolerance still sorely hinders Missionary work in the East, and keeps Central Asia fast closed; while Papal intolerance still shuts the greater part of South America against the emissaries of a purer faith, and surrounds their work with difficulties even in some European countries.

But upon the political relations of the different countries and peoples of the world it is unnecessary to dwell here. Nor need we enlarge on what are known as the ethnological divisions of mankind, seeing that no accurate classification has yet been agreed upon by the leading authorities, and that it is quite uncertain whether all the groups usually enumerated—Aryan, Semitic, Hamitic, Negro, Mongolian, Malay, Red Indian—or, if not all, which, may be regarded as primary divisions. It is more important to give

some brief particulars of the classification of mankind linguistically and religiously.

(I.) The linguistic divisions correspond roughly with the ethnological; and, indeed, language is one element in the determination of race distinctions. But a more accurate method of arranging the languages of the world is to group them morphologically, *i.e.*, according to their structure. In this respect there are three great divisions, the monosyllabic or isolating, the agglutinative, and the inflexional.

The *monosyllabic* languages are those which consist simply of monosyllabic roots, without any inflexions or affixes to express time or mood, person, gender, or number. Chinese is the typical language of this class, which also includes Siamese, and some other languages of the Indo-Chinese peninsula.

The *agglutinative* languages are those which form words derived from a given root by simply adding prefixes and suffixes to it, but without welding them together by interchange of letters or otherwise; so that the root itself undergoes no change, and is distinguishable. This group comprises the great majority of known languages, including most of the African tongues, those of the Malay Archipelago, Polynesia, Japan; the Dravidian group of Southern India; the Mongolian, Tartar, and Turkish tongues; the Magyar, Finnish, and Basque, in Europe; and the languages of the American Indians. To this class the name Turanian was formerly applied.

The *inflexional* languages are those in which the prefixes and suffixes, modifying the meaning of the root, are welded with it into one word. Of these there are two great divisions, the Aryan and the Semitic: the former comprising the Indic, Iranic, Hellenic, Italic, Keltic, Teutonic, Sclavonic, and Lettic groups; and the latter, (1) the Semitic proper, viz., Hebrew, Arabic, Amharic, &c., and (2) the Hamitic or "Sub-Semitic," viz., the Ancient Egyptian and Coptic, and some modern languages of Northern and Eastern Africa.

A simple illustration will explain the distinction between the three classes. Take the word *life*. From it we derive *life-long*, *lifeless*, and *lifelessness*. The first illustrates the monosyllabic class, each part of it, *life* and *long*, being a complete word in itself. The other two illustrate the agglutinative class, *less* and *ness* being not separable words, but merely suffixes. *Less* is separable, indeed, in a sense; and it shows how a real word becomes a mere suffix in use; but *ness* has no meaning by itself. Then, looking at *live*, *lives*, *lived*, *living*, &c., we see the working of the inflexional system. This illustration is not strictly accurate, because *life* is not itself a root, but a derived word. Still, it will serve its immediate purpose of showing the distinction between the three classes.

The number of languages in the world entirely depends upon where we draw the line between a language and a dialect. Dr. Koelle's *Polyglotta Africana* compares one hundred African tongues, but many of these must certainly rank only as dialects. So must a large proportion of the 700 and upwards in Mr. Keith Johnston's lately published work on Africa. A recent and carefully drawn up list, by Mr. A. H. Keane (appended to his translation of M. Hovelacque's work on the Science of Language), gives 499 languages in the world, of which 10 are monosyllabic, 161 inflexional, and all the rest agglutinative. On the other hand the populations using the three kinds of speech respectively are pretty nearly equal in number.

The British and Foreign Bible Society's list of translations of the Scriptures, or of parts of them, comprises 225 languages and dialects, the majority of which are distinct languages, and included in the list of 499 already referred to.

(II.) Very widely different estimates have been made by the best authorities respecting the distribution of the population of the world according to religion. The following table, which embodies the results of the most recent and trustworthy calculations, has been prepared by Mr. Keith Johnston expressly for this Atlas :—

	In Europe.	In Asia.	In Africa.	In America.	In Australia and Polynesia.	Total.
Jews	5,437,000	1,005,000	938,000	137,000	10,000	7,527,000
Mohammedans . .	5,974,000	112,739,000	50,416,000	...	...	169,129,000
Hindus, including Aboriginal Races. . .	...	176,312,000	275,000	86,000	...	176,673,000
Buddhists, Jains, Shintoos, Taouists, and Followers of Confucius	...	502,363,000	2,000	152,000	30,000	502,547,000
Religions not Specified, and Miscellaneous Sects	211,000	8,304,000	...	166,000	295,000	8,976,000
Pagans	258,000	12,029,000	144,729,000	9,244,000	2,393,000	168,653,000
Total (Non-Christian) .	11,880,000	812,752,000	196,360,000	9,785,000	2,728,000	1,033,505,000
Roman Catholics . .	150,223,000	1,429,000	669,000	37,540,000	454,000	190,315,000
Protestants . . .	75,124,000	430,000	740,000	37,380,000	1,544,000	115,218,000
Greek Church . .	71,588,000	6,370,000	...	...	...	77,958,000
Armenians, Copts, Abyssinians, &c. . .	255,000	2,684,000	1,650,000	...	...	4,589,000
Other Christians not specified . . .	110,000	1,013,000	501,000	815,000	22,600	2,461,600
Total of Christians .	297,300,000	11,926,000	3,560,000	75,735,000	2,020,600	390,541,600
Grand Total . . .	309,180,000	824,678,000	199,920,000	85,520,000	4,748,600	1,424,046,600

The term "Pagans" in this list, as distinct from Hindus, Buddhists, &c., is used to describe all who do not belong to one of the *book-religions*, *i.e.*, the religions embodied in sacred writings. The most numerous class of Pagans is that of the fetish-worshippers of Africa.

It appears from this table that, of the whole population of the globe, 60 per cent. are Heathen, 12 per cent. Mohammedan, and 27½ per cent. Christian; but of the Christian division only two-sevenths are Protestant. That is to say, Protestant Christendom comprises only one-twelfth of mankind.

The distribution of these different religions is roughly indicated by the colouring of the accompanying Map of the World; but only roughly, because, (1) on so small a scale, the boundaries cannot be correctly defined; (2) the same area sometimes contains, as in the Turkish Empire, in India, in Northern Central Africa, large populations professing different religions, which can but partially be indicated by the bars of a different colour; (3) the density of population differs much in different areas: thus, the paganism of Australia, or the Christianity of North-West America, occupies a much larger space on the map than the Hinduism of India, although either of the former includes but a few thousand souls, while the latter includes 176 millions.

It will be seen that the Table itself, carefully compiled as it is, fails to show some important distinctions. Thus, the "Aboriginal Races," included in one line with the "Hindus," ought properly to be reckoned among the Pagans; but it is not possible to separate them accurately, nor does the Government Census of India attempt to do so. On the lowest calculation, their numbers are five millions. Again, it is not satisfactory to class the Confucianists and Taouists among the Buddhists; but they cannot be separated, for large numbers of the Chinese profess all three forms of religion indifferently.

The subject of the origin and development of religious ideas is one of profound interest, but much too large to be treated, however meagrely, here; and, indeed, it is only of late years that the difficult questions involved have been adequately studied. A larger induction of facts is still required before safe conclusions can be drawn. But unquestionably, the more deeply we penetrate into the dim recesses of the past, the clearer and more numerous become the indications of a basis of truth even in those religions which, like Hinduism, seem to have departed the furthest from the worship of the Most High God; and, to the Christian believer, this fact points distinctly to a primitive revelation given by God to the sons of men, which they have gradually corrupted by every kind of human device, but of which broken fragments (as it were) may yet be discovered embedded in the most

grievously false systems. So far from refusing to acknowledge this, it is our part to thank God for it, for assuredly it affords additional ground for our belief that in Christianity every man, whether Pagan, Hindu, Buddhist, or Mohammedan, can find that which will satisfy—and which alone can satisfy—the yearnings of his inmost soul. "Whom therefore ye ignorantly worship, Him declare I unto you."

Protestant Missionary enterprise has not been directed with equal energy against all these non-Christian religions; nor are its converts from them respectively at all equal in number. Little has yet been done to preach the Gospel to the Mohammedans. Missions to the Buddhists (except in Ceylon) are comparatively of recent origin, and progress has not been rapid. In India, the Hindus proper have yielded fewer converts than the only half-Hinduized non-Aryan nations. It is (including these latter) from among the Pagan populations that Christianity has won its most numerous trophies, particularly in West and South Africa, Madagascar, New Zealand, and Polynesia. Yet there are examples—conspicuous and not a few—of the Gospel proving itself to be indeed "the power of God unto salvation to every one that believeth," in every division of mankind, whether ethnological, linguistic, or religious. Even now, the great multitude which no man can number, standing before the Throne and before the Lamb, is drawn from "all nations, and kindreds, and people, and tongues;" while on earth there is but little exaggeration in the familiar lines,—

> "People and realms of every tongue
> Dwell on His love with sweetest song."

There are no complete statistics of Protestant Missions generally, showing the total number of Christian converts connected with them; but it is probably not less than two millions. The full "church members" were reckoned in 1872 at about 430,000.

NOTE ON MOHAMMEDANISM.

[*The different religions of the world are noticed in the articles on those parts of the Mission-field where they are respectively prevalent; but as Mohammedanism is found in so many countries, it will be most convenient to insert the account of it here. This Note, prepared by General Lake, underwent careful revision by Sir William Muir.*]

Mahomet or Mohammed (whose name signifies "the praised" or "the desired") was born at Mecca on April 20th, A.D. 571, according to some authorities, or August 20, A.D. 570, or even earlier, according to others. He was the only son of Abdallah, an Arab of the influential tribe of Koreish, over which his grandfather, Hashim, had obtained ascendency. Abdallah died two months before the birth of his son, who also lost his mother, Amina, when he was six years old, and so the charge of the orphan devolved eventually upon his uncle, Abu Taleh, who treated him with kindness. As a boy he was employed in tending sheep in the wilderness round Mecca, and this early experience supplied him with those vivid descriptions of desert scenery which abound in the Koran. His admirers also relate how, at this early period, the moral elevation of his character led to his shepherd companions calling him "Al Amîn," or "The Trusty." In his twenty-fourth year he entered the service of a rich and clever widow named Khadijah, and took charge of her caravans in the trade between Mecca and Syria. This widow, some fourteen years his senior, subsequently made him an offer of marriage, which he accepted, and he lived happily with her until her death twenty-four years afterwards. Their family consisted of two sons, who died young, and four daughters.

At this time the bulk of the Arab nation was sunk in idolatry or in the old Sabæan worship of the host of heaven; and, although Christianity had its

representatives, they had for the most part departed from the pure and simple faith of the Gospel, and by their divisions, no less than by their corruptions, had brought reproach upon the religion they professed. There were also many Jewish communities spread over the land, among which those at Medina, some years later, played an important part in Mohammed's history. Four "Inquirers" are spoken of by tradition as in search of the "true religion," and one of them, Waraka, Khadijah's cousin, is supposed to have inspired him with some of the ideas to which expression was given afterwards in the Koran. For most of the Arab tribes the centre of worship was the Kaaba or holy house of Mecca, to which, with its numerous idols and its famed black stone, fabled to have fallen from heaven, it was customary to make a yearly pilgrimage. The influence and importance of the Koreish clans, among other Arab tribes who, like themselves, claimed to be descendants of Ishmael, was greatly due to the circumstance that they were the constituted guardians of the Mecca shrine. The moral condition of the Arabs at this time was very low. Among other shocking customs was one of burying their daughters alive. Plundering was to them as legitimate a means of livelihood as the caravan trade in which they had been largely engaged from the earliest times, when it was conducted on so extensive a scale that, on the principal caravan lines, there grew up stately and noble cities, whose ruins still attest their former magnificence.

Such were the people among whom Mohammed stood forth as a religious reformer and prophet when he was about forty years old. He then announced that, as he meditated in a cave on Mount Hira, the angel Gabriel appeared to him and delivered to him a message from God; but he hesitated to proclaim it publicly until he had received a second revelation bidding him to arise and preach. From the first vision on Mount Hira until his death, some twenty-three years later, he professed to receive continually the divine messages which have been collected together in the Koran. These messages were not systematically arranged or even collected together during the lifetime of Mohammed, but they were first put together during the Caliphate of Abu Bakr; but the compilation then made was revised some years later by order of the Caliph Othman, when the Koran now current among Mohammedans was finally adopted as the authorized version. Its arrangement follows no settled order either of subject or of chronological sequence. But the Mohammedan system of religion is based not only upon the Koran, but upon the traditions of Mohammed's sayings and doings, which were more or less systematically compiled some time after his death, and which are called "Hadis" or "Sunna." In determining Mohammedan practice, the traditions have had an influence and an authority scarcely second to that of the Koran, although, as stated by Sir William Muir, "the exclusively oral character of the early traditions deprives them of every check against the licence of error and fabrication."

To revert to Mohammed's career, his claim as the prophet of God was at once acknowledged by Khadijah, his wife; by Zeid, his freedman and adopted son, and who had been a Christian; by his wife's cousin, Waraka, already mentioned; and by others of his family and household; and in due course he could count among his adherents some persons of position and influence, such as Abu Bakr and Othman, who were afterwards Caliphs. But his public denunciations of idolatry raised such a storm of persecution against himself and his followers that he recanted and acknowledged idols as intercessors with God. This statement, however, he almost immediately retracted, declaring that the devil had misled him. Upon this persecution revived, and Mohammed found it necessary, in A.D. 622, to seek safety in flight, and protection in Medina, where he had many faithful adherents, and whither some of his Meccan disciples had preceded him. From this flight, called the Hegira, is dated the Mohammedan Era, and it also marks a notable epoch in the life of Mohammed, for after advancing his claim to be the prophet of God his career naturally divides itself into two parts: the first, embracing the period of twelve or

thirteen years he spent at Mecca delivering his message to his countrymen, until their hostility forced him to fly; and the second, chiefly spent at Medina, embracing a period of about ten years, extending from A.D. 622 to the 8th of June, 632, when he died, after an illness of fourteen days.

During the second period, when he became all-powerful, the principles which regulated his conduct were very different from those which animated him during the first period, when he was struggling, often in vain, to acquire an influence over his countrymen, and when he had no power to enforce his claims upon a gainsaying people. The style and character of the Koran underwent a marked change, for, to quote the words of Rodwell, "he who at Mecca is the admonisher and persuader, at Medina is the legislator and warrior, who dictates obedience and uses other weapons than the pen of the poet and the scribe." At Mecca his pretended revelations consisted mainly of denunciations of idolatry, of moral and doctrinal precepts, with statements of God's past dealings with men of old, and of His future dealings at the day of judgment; and at the same time he uniformly disclaimed physical force as an auxiliary to his cause. At Medina the revelations are more taken up with passing events, and with justifications of Mohammed's public acts, and even of his dealings with his wives, and an open appeal is made to his followers to propagate his cause by the sword. Thus to relieve the temporal necessities of those who had followed him from Mecca, after giving out as a divinely inspired message that "God is able to succour those who have been driven from their homes wrongfully," Mohammed sent out armed bands in different directions to plunder the rich caravans which were constantly passing between Syria and Mecca. When, later, all efforts had failed to secure the recognition of his prophetic claims, the so-called divine mandate went forth that "to the people of the book" (as the Jews and Christians were styled) "must be offered the alternative of the Koran, tribute, or the sword," while idolaters were to be destroyed whenever and wherever they were found.

This second epoch of his life was passed in almost constant fighting, and he acquired so much power and influence that in A.D. 630 he was able to march on Mecca at the head of 10,000 men, and, finally, to subue those of his tribe who had so long resisted him. On entering the city, he went at once to the Kaaba, and with the words "Truth hath come and falsehood hath departed," he ordered all the idols to be broken before his eyes. But while showing his determination to root out idolatry, he made it no less clear that he was resolved to perpetuate the sanctity of the Meccan shrine, to which accordingly every devout Mohammedan, in every land, still turns when he offers prayer. He also took care to interweave with his reformed faith all the essential parts of the ancient Kaaba ceremonial. This was a master-stroke of policy, because it conciliated those at a distance who had a traditional respect for the shrine, and also his fellow-clansmen the Koreish, who thus retained their privileges as its constituted guardians. His followers now soon became dominant in Arabia; within a few years after his death they overran Syria, Persia, Egypt, and North Africa; and in little more than a century their supremacy extended from the Himalayas to the Pyrenees.

If, having regard to some of the more favourable aspects of Mohammed's character, it be admitted that he was naturally of a kindly disposition, and that on some memorable occasions he displayed moderation and even magnanimity, as after his triumph at Mecca, it cannot, on the other hand, be denied that he was unscrupulous in having recourse to falsehood, treachery, cruelty, and bloodshed, when he could not attain his object by more legitimate means. If, as his admirers maintain, he was distinguished by high moral rectitude, he must have been conscious of wrong-doing when he took to himself nine wives and several concubines, notwithstanding that previously he had, by divine authority as he stated, limited to four the number of the wives of the faithful. He must also have been fully aware that he was guilty of an outrage upon morality, and was indulging in what was regarded by himself and others as an incestuous intercourse, when he placed in his seraglio the wife of

Zeid, his adopted son. If he was humane, then he must have been conscious of the inhumanity of having butchered in cold blood before his eyes several hundred Medina Jews of the Beni Coreitza tribe, and also of the cruelty with which he treated some of the prisoners whom he took after the battle of Badr, when he gloated over their sufferings in death. Not less cruel was his treatment of the Prince of Kheibar, whom he put to death after subjecting him to inhuman torture in order to discover treasure, and then led away his wife a captive to his own tent. He must have been equally conscious of guilt when he not only instigated but frequently directed, in all their cruel details, the assassination of political and religious opponents. But far worse than the worst of all his acts was the impious hardihood with which he put forward pretended revelations from God justifying their commission.

Some modern English writers, not content with palliating Mohammed's wrong-doing, have assigned him a high place among the benefactors of the human race. Very different is the estimate of those who have not only carefully studied his life and teaching, but also have had opportunities of seeing the practical working of his religion. Thus Sir William Muir, whose Life of Mohammed is a standard authority upon the subject, writes as follows regarding Mohammedanism, of which he had large experience during his long Indian career :—

"We may freely concede that it banished for ever many of the darker elements of superstition for ages shrouding the Peninsula. Idolatry vanished before the battle-cry of Islam ; the doctrine of the unity and infinite perfections of God and of a special all-pervading Providence became a living principle in the hearts and lives of the followers of Mahomet, even as in his own. An absolute surrender and submission to the divine will (the idea conveyed by the very name of Islam) was demanded as the first requirement of the religion. Nor are social virtues wanting. Brotherly love is inculcated towards all within the circle of the faith ; infanticide is proscribed ; orphans are to be protected and slaves treated with consideration ; intoxicating drinks are prohibited, and Mahometanism may boast of a degree of temperance unknown to any other creed.

"Yet these benefits have been purchased at a costly price. Setting aside considerations of minor import, three radical evils flow from the faith, in all ages and in every country, and must continue to flow *so long as the Coran is the standard of belief*. *First*, Polygamy, Divorce, and Slavery are maintained and perpetuated ; striking at the root of public morals, poisoning domestic life, and disorganizing society. *Second*, freedom of thought and private judgment in religion is crushed and annihilated. The sword still is, and must remain, the inevitable penalty for the denial of Islam. Toleration is unknown. *Third*, a barrier has been interposed against the reception of Christianity. They labour under a miserable delusion who suppose that Mahometanism paves the way for a purer faith. No system could have been devised with more consummate skill for shutting out the nations over which it has sway from the light of truth. *Idolatrous* Arabia (judging from the analogy of other nations) might have been aroused to spiritual life and to the adoption of the faith of Jesus. *Mahometan* Arabia is to the human eye sealed against the benign influences of the Gospel. . . . The sword of Mahomet and the Coran are the most stubborn enemies of Civilization, Liberty, and Truth which the world has yet known."

To this it may be added that the teaching of the Koran and the Traditions stands out in marked contrast to that of the Gospel. While the latter proclaims peace and good-will to the nations of the earth, and only wages war to the death against the passions of mankind and the deep-seated corruptions of the human heart, Mohammedanism brandishes the sword in the face of the nations which reject its teaching, and while not unfrequently dealing in a spirit of compromise with the root and principle of evil, does not attempt to do more than mitigate it, or to remove some of its outward manifestations. For instance, Mohammed saw clearly the great evils resulting to

his countrymen from the impurity of their lives, and that this was greatly fostered by the practice of having a plurality of wives with unlimited liberty of divorce; but instead of dealing with the root of the evil, he attempted to mitigate it by limiting the number of wives to four, and by placing some restrictions upon divorce—which were so easily evaded that during the life-time of Mohammed some of his followers had married sixteen times, although they took care never to have at one and the same time more than the canonical number of wives. It is also worthy of notice that while the Gospel lays down leading principles applicable to all times, and to all the varying phases of human society, the Koran and the Traditions present minute rules of conduct, which, being framed for the circumstances of the age in which Mohammed lived, they have been found utterly unsuited to a more humane and enlightened community. This non-adaptation of Islam to the varying phases of life and society has been thus referred to by Palgrave in his "Narrative of a Year's Journey through Eastern and Central Arabia":—

"Islam is in its essence stationary, and was framed thus to remain. Sterile like its God, lifeless like its first principle and supreme original, in all that constitutes true life—for life is love, participation, and progress, and of these the Koranic Deity has none—it justly repudiates all change, all advance, all development. To borrow the forcible words of Lord Houghton, the 'written book' is there, the 'dead man's hand' stiff and motionless: whatever savours of vitality is by that alone convicted of heresy and defection."

Some reference must also be made to the inconsistency into which, in the view of Christian believers, Mohammed fell, in professing to bow to the Divine authority of the Jewish and Christian Scriptures, while at the same time he established a system which denies some of the cardinal truths of the Christian faith, such as the death of Christ, His divinity, the atonement made by Him for sin, the Sonship of Christ and the Fatherhood of God. A passage in the Koran declares that Christ was not crucified, but that while another suffered in His stead on the cross, God raised Him up unto Himself. The doctrine of the Trinity is misconceived and misrepresented, the Virgin Mary being set forth as the Third Person instead of the Holy Ghost, with whom is confounded the angel Gabriel.

In practice Mohammedanism produces a great amount of formalism, for it is essentially a system of legality, under which salvation is dependent upon the performance of good works. It is held that, at the final judgment, deeds shall be weighed in a balance, and, as good or evil preponderates, so shall the sentence be. There is a saying current among Mohammedans that prayer carries a man half-way to heaven, that fasting brings him to the gate, and that almsgiving secures for him admission. It was a system which imparted for a time wonderful vigour to nomad and half-nomad races emerging from a state of barbarism; but when these became settled communities the weakness became apparent of a system which is incompatible with progress. In confirmation of this view it is only necessary to look at the present condition of countries like Arabia, Africa, Turkey, and Persia, in which Mohammedanism has been long dominant, and we shall find in one and all stagnation, non-development of material resources, a low standard of civilization, and the inhuman treatment of subject races not professing the faith of Islam. Thus in the interior of Africa, where the spirit of Mohammedanism is not tempered by contact with more civilizing influences, the religious wars against the pagans, and the slave-hunting expeditions, are attended with fearful barbarities. And yet Christians are charged with narrowness and bigotry because they will not acknowledge Mohammed as one of the benefactors of the human race, but rather regard his system of teaching as fatal to the progress of civilization, liberty, and truth, standing in this as in every other respect in contrast with the everlasting Gospel.

AFRICA

30° 20° 10° 0° 10° 20° 30° 40° 50° 60°
40° 30° 20° 10°
EUROPE
NORTH ATLANTIC OCEAN
FRANCE
SPAIN
PORTUGAL
ITALY
MEDITERRANEAN SEA
Marseilles
Corsica
Sardinia
Balearic Islands
Gibraltar
Ceuta
Strait of Gibraltar
Algiers
Tunis
Malta
Sicily
Gulf of Cabes
Tripoli
Gulf of Sidra
Barca
Crete or Candia
Cyprus
TURKEY
Constantinople
Dardanelles
Black Sea
ASIA MINOR
Smyrna
Aral Sea
Caspian Sea
Teheran
Ispahan
ASIA
Jerusalem
Alexandria
Port Said
Cairo
Suez
Nile
Red Sea
Persian Gulf
Medina
Tropic of Cancer
ARABIA
Nubia
Sudan
Dongola
Sukkur
Merawe
Berber
Khartum
Abyssinia
Gulf of Aden
Socotra I.
Guardafui
Harar
Somali
Darfertoo
Gallas
Madeira
Mogador
Morocco
Salee
Canary Is.
Lanzarote
Fuerteventura
Palmas
Tenerife
Canaria
R. Draha
Akrokha
Bel Abbas
L. Egilte
Kabla
El Jaf
Taudeny
Mabruk
Blanco
Cape Bojador
Arguin
Shinghet
Aderer
Timbuctu
Senegal R.
St. Louis
C. Verd
Bathurst
R. Gambia
Kasambara
Sami
Kemoo
Bondoo
Bamakoo
Sierra Leone
Liberia
Monrovia
Kong Mts.
Ashanti
Dahomey
Benin
Bight of Benin
Gold Coast
Akkra
Abbeokuta
Whydah
Niger
Sokoto
Gando
Yaouri
Yakoba
Bida
Kacunda
Egga
Kiama
Kabba
Lokoja
Adamawa Mts.
Gulf of Benin
Tuat
In Salah
Ghat
Ghadamis
Sukna
Mourzouk
Gatrun
Kafarah
Gebabo
Libyan Desert
Great Desert
Sahara or Tuareg Imoshagh
Tuareg Idelas
Air or Tintellust
Asben
Agades
Aghadem
Tibbu
Bardai
Tibesti
Wajanga
Desert
Tedu
Kuka
Bornu
Kanem
Lake Tsad
Yeo
Yagri
Zaghawa
Kobbe
Fahal
Wara
Abeshr
Darfur
Kasha
Kordofan
Sennaar
Blue Nile
Abyssinian Mts.
Gondar
Adowa
Axum
Dixan
Tigre
Agame
Tigre
Zeila
Berbera
Ogaden
Lhelu
Shebeyli
Webi
Jubb
Mombasa
Melinda
Zanzibar
Pemba
Quiloa
Mozambique
Madagascar
Comoro Is.
Mayotta
Johanna
Mauritius
Bourbon
Rodriguez
Cape of Good Hope
Cape Town
Table Bay
Simon's Bay
Cape Agulhas
Algoa Bay
Port Elizabeth
Natal
Port Natal
Delagoa Bay
Inhambane
Sofala
Zambesi R.
Victoria Falls
Tete
Quilimane
Mozambique
Mouth of Zambesi
Kilimane
Mouth of Rovuma
Rovuma R.
Mt. Kilimanjaro
Mt. Kenia
Mt. Kenia
Mombasa
Melinda
Zanzibar
Pemba
Quiloa
Mozambique
Madagascar
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Mozambique
Mouth of Zambesi
Kilimane
Mouth of Rovuma
Rovuma R.
Mt. Kilimanjaro
Mt. Kenia

List of the principal Travellers

Names	Regions	Years
Bruce	Nile	1768-73
Park	Western Africa	1795-97, 1806
Denham, Clapperton and Lander	West Central Africa	1822-27
Gobat and Krapf	Abyssinia	1830-33
Krapf & Rebmann	Eastern Africa	1845-52
Barth, Richardson and Overweg	Sudan	1850-55
Livingstone	Southern Africa	1849-56
Do	East & Central Africa	1865-73
Burton and Speke	Eastern Africa	1857-58
Speke and Grant	Do Do & Nile	1860-63
Baker	Nile	1863-65
Wakefield and New	Eastern Africa	1864-67, 1874-75
Schweinfurth	Nile	1868-71
Nachtigal	Sudan	1869-74
Stanley	East & Central Africa	1871-72
Do	Do Do Do	1874-
Cameron	South Central Africa	1873-75

Stanford's Geogl Estabt 55 Charing Cross

AFRICA.

AFRICA has been described as "one universal den of desolation, misery, and crime;" and, certainly of all the divisions of the globe, it has always had an unfortunate pre-eminence in degradation, wretchedness, and woe. The founders of the Church Missionary Society, commiserating the condition of the people, and more particularly of the Negro race, on account of the cruel wrongs which the slave-trade had inflicted upon them, selected Africa as their first field of Missionary enterprise.

Africa, of which the extreme length and breadth may be put down roughly at 5000 miles, contains a population variously estimated from 52 to 206 millions, and although, with our present knowledge of Africa, any calculation must be based more or less on conjecture, there are good reasons for supposing that the higher estimate is nearer the truth. The population consists of countless tribes, subdivisions of several distinct races, and, although anything like a minute classification would be out of the question when, from intermarriages, there has been the greatest admixture, still the Native inhabitants may be placed under one or other of the seven following groups :*—

1. *Aramæans* or *Syro-Arabians*, under which general term may be included the Amharic and other kindred tribes of Abyssinia, and the Arabs, who, as settlers or invaders, have constituted from the very earliest times an influential element in the population of Africa. For Arrian, in his "Periplus," written about the middle of the second century of our era, refers to the commerce carried on between Zanzibar and India by Arab traders and navigators; and before A.D. 700 the Mohammedan Arabs, in their first burst of religious fervour, had overrun a great part of Africa.

2. *The Modern Copts*, the descendants of the ancient Egyptians, with great admixture of other races.

3. *The Nilotic races*, including the Gallas and other tribes in the Nile basin.

4. *The Berbers* or *Amazirg* or *Imoshagh*, as they call themselves, an indigenous race, who are now found in the great Sahara desert and in the ranges of the Atlas. A subdivision of this class, until they were exterminated by the Spaniards, formed the Native population of the Canary Isles, where, however, they were known as "Quanches." Another subdivision of the Berbers, known as the Tuariks, have an alphabet of unknown but of very ancient origin. On the routes by which the desert is traversed may be seen rocks and blocks of stone almost entirely carved in this character, and on the walls of the houses occupied by some of the Tuariks are many specimens of it.

5. *The Kaffirs*, including the Zulus, and other subdivisions occupying from north of the Equator to south of the Tropic of Capricorn, although that which is popularly known as the land of the Kaffirs is comprised within much narrower limits.

6. *The Hottentots*, including the Bushmen, and other kindred tribes who dwell in the south of the Continent.

7. *The Negro* or *Negroid* races of Central, Eastern, and Western Africa.

It is among this last class that the operations of the Church Missionary Society have been principally carried on. Efforts, however, have not been wanting to reach some of the other groups. Thus, at the instance of Captain Allen Gardiner, a Mission was in 1837 commenced in South-East Africa, in the territory of the Zulu Chief Dingarn, but in consequence of the massacre by him in cold blood of some sixty Dutch Boers, the European Missionary, who was an unwilling eye-witness of this atrocity, was compelled to leave the country. The work, however, thus painfully brought to a close, was, in after-years, taken up by other Societies, whose advanced posts are now beyond Dingarn's capital, where the massacre took place.

Efforts were also carried on for some years by the Church Missionary Society

* We leave this classification as General Lake wrote it; but some of the best authorities now reckon six divisions, including Nos. 2 and 4, and part of 3, under the common name of Hamite, and counting the Fulahs of West Central Africa, who in the text are comprised under No. 7, as a distinct division. The Kaffir group is known by the name of Bantu.

among the Copts in Egypt, and in Abyssinia, for the reformation of the fallen and corrupt Christian Churches in those lands, and for influencing the Gallas and other heathen tribes as far as it was possible to reach them. Various circumstances led to the suspension of the work in Egypt, and from Abyssinia the European Missionaries were expelled, not, however, until the entire Bible had been translated into the Amharic, and portions of the Scriptures into the Galla and other tongues spoken by the people. Some of these translations have been and are being widely disseminated; and Native agents still proclaim with acceptance the Gospel to Jews and Christians; but the authorities, both ecclesiastical and civil, are opposed to the formation of any congregations of Christians not connected with the State Church.

Looking back to the abrupt termination of the Zulu and Abyssinian Missions, the good providence of God may be traced not only in directing His servants into another important field now known as the East African Mission, but in concentrating labour upon the Negro race, for whom existing agencies might be multiplied a hundredfold with advantage. For so fallen is the condition of the Negro that he worships the most common material substances, and no object is too contemptible to be made a god. If he ever entertains any thoughts at all regarding a Supreme Being, he does not consider it necessary to pay Him any homage. This is reserved for material objects and divinities of his own invention; for demons and evil spirits, whom he fears rather than worships, and whom he seeks to propitiate by cruel rites, and not unfrequently by human sacrifices. The lives, too, of innocent persons are often taken under the ordeals to which they are forced to submit on the charge of witchcraft, in which, as in charms and incantations of all kinds, the Negro has implicit faith.

As regards a future state, there are tribes who, believing that existence will be continued hereafter under the same circumstances as on earth, sacrifice a number of slaves when a man of rank dies, in order that he may have attendants to wait upon him in the next world. Others, again, like some of the Athenians of old, mock at the resurrection, and when told of it the reply of one tribe was: "When a man was born he was born, and when a man died he was dead, and there was an end of the palaver." David Livingstone describes the consternation of the South African chief when he told him of the great white throne and Him who shall sit on it, from whose face the heaven and the earth shall flee away. "You startle me," said the chief; "these words make all my bones to shake; I have no more strength in me. But my forefathers were living at the time yours were, and how is it that they did not send them word about these terrible things sooner?"

Society, too, is in different stages, not of progress but of barbarism, and of the lowest stage it is no exaggeration to say that "human life is in fact reduced to the precarious and unorganized life of herds of animals." With equal truth it has been said that "a state of society more miserably dismembered, and in which the elements seem less capable of combination, can scarcely be imagined. Europe might be re-barbarized before Africa could civilize herself." So far from discordant elements combining, there seems to be in some localities a tendency to further disintegration. Tribes are splitting up into subdivisions, and the wars between different sections and among rival tribes have caused such a state of insecurity that African cities and townships are like Jonah's gourd, or the sand-drifts of the great Sahara desert, where hills rise and disappear in the course of a night. Where there is some semblance of order and security, the result has often been, as in Ashanti and Dahomey, to give cruel despots a fearful immunity for the shedding of innocent blood.

It is, however, urged by some that the spread of Islam has done much to elevate the condition of the people. In point of fact, among the pagans who have embraced Mohammedanism, a considerable proportion are Mohammedans only in name, and still retain many heathenish practices and rites. Their Mohammedanism consists in their having been taught to repeat a few Arabic phrases without understanding a word of them. On this point Cap-

tain Clapperton writes:—"All their prayers and religious expressions are in Arabic, and I may say, without exaggeration, that not one in a thousand know what they are saying." Mungo Park relates also how, in a place called Teesce, in Kassan, he witnessed the arrival of a deputation from a neighbouring Mohammedan potentate who threatened the chief and people with his displeasure unless they embraced Mohammedanism, and in proof of their conversion publicly recited eleven prayers. They did so, and this was considered sufficient testimony of their having embraced Islam, and of having renounced paganism. The Mohammedans have certainly done something towards mitigating the savageness of the Negro race, and under their rule no such wholesale systematic butchery of innocent victims would be tolerated as has been carried on year after year in the Negro kingdoms of Ashanti and Dahomey; but, on the other hand, Mohammedanism would be false to its own teaching if it treated with much consideration infidel pagan tribes who resisted the claims of Mohammed. While, therefore, there may have been some amelioration in the social condition of those who accepted Mohammedanism, to the bulk of the Negro race Islam has brought the greatest misery, for in many parts of Africa Mohammedans are trained from their infancy to slave-hunting expeditions among their pagan neighbours, and the barbarities practised on these occasions are of the most fearful kind.

The large slave element in the population is a feature in African society which should not be passed without notice. It has been stated by one writer that in Dahomey only every tenth person is free, and Mungo Park has given as his opinion that the slaves are to freemen nearly in the proportion of three to one. Now, even if these estimates be deemed excessive, it is not too much to assume that in great parts of Negroland every other person is a slave. Although, from general testimony, it would seem that domestic slaves are, as a rule, well treated, and that the practice of yoking slaves to a plough and driving them on with a whip, resorted to in some places, is exceptional, still one intelligent European traveller (Dr. Barth) has noticed the paucity of *home-born* slaves in Negroland, and on this he observes that "if these domestic slaves do not of themselves maintain their numbers, then the deficiency arising from ordinary mortality must constantly be kept up by a new supply, which can only be obtained by kidnapping, or more generally by predatory incursions."

The talent for trade, which many of the negro tribes exhibit, has attracted the attention of travellers, but it is noteworthy that the traffic of the greater part of the African continent is carried on without money, in place of which cowries or shells, beads, millet, strips of cotton cloth, iron, and brass wire are in different localities used as the circulating medium.

Pitiable as would have been the condition of the Negroes under any circumstances, their sufferings had been greatly aggravated by the slave-trade; and as Western Africa between the Tropics had always been the chief theatre of this inhuman traffic, to Western Africa the Church Missionary Society determined first to send the Gospel. How the Mission first commenced among the Susus on the Rio Pongas, was afterwards transferred to Sierra Leone, and how, from Sierra Leone as a centre, the Gospel was carried to the Yoruba country and the banks of the Niger, will be told when those Missions are reviewed in detail; here it will suffice to say that the prayerful expectations of the founders of the Church Missionary Society have been so far fulfilled that the slave-trade in Western Africa has altogether ceased, and the wrongs so long sustained by the people in that part of the continent have been so far redressed that many thousands have thankfully received the blessings of spiritual peace and Christian freedom. Still more recently, the export of slaves from the East Coast has also been put an end to, mainly owing to the energy of Dr. John Kirk, H.B.M. Consul-General at Zanzibar, and the officers of the British squadron on the coast, as well as to the firmness of the Sultan of Zanzibar himself. The dying hopes of Livingstone have therefore been fulfilled within a few short years. The Church Missionary Society had a large share in the efforts by which this happy result has been brought about, as will appear

more fully hereafter. Here it need only be observed that, while it took a century of patient labour to abolish the traffic in West Africa, ten years sufficed for the task on the East Coast.

In the meanwhile the interior of Africa, formerly enveloped in so much mystery, and as much closed to Europeans as were China and Japan, has been opened out in a marvellous manner. Wonderful indeed have been the labours of explorers during the present century, and wonderful the spirit which has animated them. Some have given their lives to the work they undertook, and all have displayed indomitable courage and perseverance in meeting the dangers and overcoming the difficulties which confronted them. The names and routes of some of the principal explorers have been marked on the map. A reference to this will show that the courses of six of the principal rivers of Africa—the Niger, the Nile, the Congo, the Zambesi, the Senegal, and the Gambia—have been traced for very considerable distances; the heart of Africa reached, the existence of a great inland lake district discovered, and the continent (not in its broadest part) thrice traversed—first by Livingstone, and more recently by Cameron and Stanley. Even where the continent attains its greatest width, it has been so traversed by different explorers that very little is wanting to complete the chain from coast to coast. Thus while one band of heroic men has explored Abyssinia and the Nile basin, another band, equally enterprising and adventurous, has traversed that vast region which extends from the mouth of the Gambia to Lake Tchad, including the Niger basin. The missing link between the Nile and Niger explorations has been recently filled in by Dr. Nachtigal, who, starting from Tripoli in February, 1869, reached, in 1874, by the route marked on the map, El Obeid in Kordofan, to which place the Khedive of Egypt extended telegraphic communication about the time that he annexed the province of Darfur to his dominions. And here it may be said that, however objectionable, on the score of maladministration and other abuses, may be the extension of Egyptian territory, it has unquestionably had the effect of rendering the interior of Africa more accessible to Europeans. The consolidation on the East Coast of the authority of the Sultan of Zanzibar has had the same effect; while, further South, the growth of important British Colonies and dependencies round the Cape of Good Hope as a centre has brought within reach of the Gospel hundreds of thousands of Natives who formerly could not be reached. Among these a good work has already been done, and the Church of Christ in South Africa is gradually advancing into the heart of the continent. Thus in political changes as well as in the explorations of individuals, God's good providence may be traced opening the door for fresh fields of Missionary enterprise.

Christian England has indeed not been slow to take advantage of these providential openings. Since the death of Livingstone, and the visit of Mr. Stanley to King Mtesa of Uganda, the Scotch Churches have established Missions on Lake Nyassa; the Universities' Mission has endeavoured to reach the northern end of that lake from the Zanzibar coast; the London Missionary Society has fitted out an expedition to Lake Tanganika; the United Methodists have planned a Mission to the Gallas; and the Church Missionary Society—the discoveries of whose Missionaries, Krapf and Rebmann, thirty years ago, gave the first impetus to the explorations which have opened out these fields—has occupied the Victoria Nyanza. These all advance from the eastern side. On the west coast the Baptist Mission has adopted as its sphere the great river Congo, the course of which has so recently been traced by Mr. Stanley; while the Church Missionary Society is pushing up the Niger, and hopes, by ascending its eastern branch, the Binue, to take some part in laying open what may be regarded as the last important blank on the map of Africa, the country between Soudan and the Equator. Thus link after link is being formed in that chain of Missions which Dr. Krapf long ago fondly hoped would soon stretch across the African continent.

WEST AFRICA

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WEST AFRICA.

West Africa, or rather that part of it with which the Church Missionary Society is more immediately concerned, is situated between the mouths of the Gambia and the Niger, and includes the inland region traversed by those rivers, and these are also the limits within which British influence has chiefly been exercised. This region has well-defined topographical features, in reference to which may be quoted Speke's illustration, likening Africa to a pie-dish turned upside down. There is first an alluvial tract fringing the sea-shore like the rim of the dish; then an ascent, more or less gradual, to the central plateau, which may be likened to the bottom of the dish reversed. This central table-land is intersected by the two great branches of the Niger and their numerous tributaries, and at its eastern extremity it gradually slopes down into Lake Tchad, into which empties itself the drainage of all the country round. This inland region has wonderful capabilities, abounding in fertile lands, ornamented with fine timber and irrigated by large navigable rivers and central lakes, so that under a settled government any amount of grain, sugar, cotton, indigo, and other commodities of trade might be produced. As it may be hoped that, in God's good providence, this is destined to be the future field of the Niger Mission, a more detailed account of it may be reserved until the Niger Mission is reviewed. The present paper will, then, be limited to the coast-region, extending so far inland as to include the kingdoms of Ashanti and Dahomey. It is true that in neither of these kingdoms has the Church Missionary Society carried on any direct evangelistic work, but some account of Dahomey will render more intelligible the history of Abeokuta and of the Yoruba mission-field. In Ashanti, too, the Church Missionary Society strongly supported a recent appeal by the Basle Missionary Society, so to extend the work they have been carrying on for forty years in the eastern part of the Gold Coast Protectorate that they may be able to advance their missions into Ashanti and even to Kumasi.

The negro kingdoms of Ashanti and Dahomey are in some aspects highly organized, and possess elements of strength and stability which are altogether wanting among most of the West African tribes; but the people must rank very low in the scale of civilized communities, because they indulge in habits and practices which belong to the very lowest stage of savage life, and are at the same time a reproach to humanity. Abomey, the capital of Dahomey, and Kumasi, the capital of Ashanti, are vast charnel-houses, in which, for years past, monarch, chiefs, and people have found their chief pleasure and excitement in the sacrifice of human beings, which they invest with all the state and pageantry they are capable of displaying. Apart from these state ceremonies, the death of every man of rank is attended with the shedding of innocent blood. The numbers thus sacrificed annually by the state and by individuals in the two kingdoms can never be less than six or seven hundred, and in some years amount to several thousands. These so-called "customs," which have been characterized as "a continual round of gormandizing, butchery, and the wildest licence," are marked by some diversities in the two capitals; but the following account of the Abomey customs, gathered from the narratives of eye-witnesses, will throw sufficient light upon the horrors perpetrated without reciting again in detail the revolting atrocities which occur at Kumasi, where the sacrifice of human life is said to be even greater than in Abomey.

The Dahomey customs are of two kinds: the annual customs, which take place every autumn, and the grand customs, which are regarded as more imposing, and which are only performed after the death of a sovereign. The annual customs were established in the early part of the eighteenth century, but the grand customs are of older date. These state ceremonies owe their origin to the belief of the Dahomians that a person exists in the other world in a rank similar to that occupied before his death; in other words, that the earthly king remains a king in spirit-land, and the slave a slave. Consequently it is considered necessary not only to s··· dead monarchs with slaves just after their decease, but to add e

their retinue. When, too, at any time the king has a message to convey to one of his deceased relations, he delivers it to one in attendance, whose head is then struck off that he may carry the message to the other world. This sending of messengers to departed sovereigns is supposed to be acceptable to them, as showing them that they are not forgotten, and they are then induced to give the living monarch the benefit of their advice. After the annual customs another ceremony takes place, called "watering the king's spirits," when the graves of all the previous monarchs of the present dynasty are visited in turn, and more human victims are sacrificed. As if, by the "customs" already described, blood enough were not shed to satisfy even the ferocity of the most inhuman savage, Gézu, the father of the present King Gelelè, established a new "custom," which usually takes place about June, after the return of the Dahomian army from their marauding expeditions. This last "custom" is to commemorate the final defeat of a Yoruba tribe, called Oyos or Eyeos, who formerly held Kana, which, next to Whydah, is the most important town in the kingdom.

In Dahomey, not only is every man a soldier, as in Ashanti, but women, to the number of some three or four thousand, follow the profession of arms. The king's body-guard are the well-known corps of Amazons, or female warriors. Their origin dates from 1728, when the exigencies of war compelled the ruler of that day to organize a regiment of women, with whom he attacked and defeated the tribe which formerly held Whydah. With the exception of those who may marry the king, and who are called his "leopard wives," the Amazons are devoted to perpetual celibacy. They are, if possible, more bloodthirsty than the men, whom at their national anniversaries they taunt for their cowardice in not having long ago taken Abeokuta.

The slaves in Dahomey are very numerous, and form a majority of the population. This has been estimated at 180,000, and amongst them women largely predominate, the number of the male population having been seriously diminished by the drain of war and by other causes. Although the land is fertile and the people not wanting in agricultural skill, there is comparatively little cultivation.

The king and his fellow-clansmen belong to the tribe of Ffons, who emigrated at some distant period from the interior, and settled themselves in a district of which Allahdah (still regarded as the cradle of the kingdom) was the head-quarters. On the death of the reigning chief in the seventeenth century his possessions were divided among his three sons. The youngest of these and his descendants proved the most enterprising and vigorous, for they not only wrested Allahdah from the eldest branch of the family, but acquired by conquest large tracts extending northwards to the Kong mountains, and in the south to the coast, Whydah being the seaport from which formerly some eight or nine thousand slaves were annually exported.

Apart from the "customs" by which the land is polluted with blood, there is much in common between Dahomey and Ashanti. The population of the latter contains the same large proportion of slaves and the same striking preponderance of women. There is also the same neglect of agriculture, so that the land, with its great capabilities, is very imperfectly tilled. While, however, in Dahomey the king is altogether despotic, in Ashanti supreme authority is vested in a council, of which the king, his mother, the three principal chiefs of the kingdom, and a few nobles of Kumasi are members. Ashanti proper is a state of comparatively limited extent, but by conquest the sovereign has extended his rule over many tributary districts, and, including these, his subjects have been variously estimated at one to three millions.

Tradition points to the Ashantis having come originally from a more inland country, from which they were driven by other tribes. The Ashantis, in their turn, directed their arms against the tribes amongst whom they settled, and, like the Dahomians, would long ago have forced their way down to the sea had not the tribes on the Gold Coast been protected by the British; for, although the Fantis, and other tribes speaking the same

language, are said to be of the same original stock, they are not so warlike or so vigorous, and have not the same power of organizing against an enemy. This was shown in 1807, when the Ashantis actually invaded the Fanti territory and conquered it. After this they claimed the sovereignty of the country, which, being disputed by the British, led to the first war in 1824, when the opening of the campaign was unhappily signalized by the defeat and slaughter, on the 21st January, 1824, of Sir Charles McCarthy, Governor-in-Chief of the British settlements on the Western Coast of Africa, and most of the men under his command. This disaster was retrieved by the complete victory gained at Dodona on the 19th Sept., 1826, when the Ashantis, beaten at all points, were glad to purchase peace by the payment of six thousand ounces of gold, and by sending as hostages to England two Ashanti princes, Kwanta Bisa and Ansa Owusu. In 1841 they both returned to their own land as baptized Christians, accompanying a Wesleyan Mission to Kumasi. The first has since died, but the other, Ansa Owusu, proved a true friend to the Basle Missionaries during their captivity, and showed himself in every way a sincere Christian. In 1863 a fresh war broke out, in which the English suffered much from the climate, and still more in prestige, for the military operations, which had never been conducted on a proper scale, were prematurely brought to a close by orders from home, and the King of Ashanti said, mockingly, "The white men bring more cannon to the bush, but the bush is stronger than the cannon." It was reserved for a small force under Sir Garnet Wolseley, in 1874, to show not only the Ashantis, but other tribes in West Africa, that British power could make itself felt in the interior of the land, and could surmount even the difficulties of the bush.

By Sir Garnet Wolseley's brilliant campaign, in which he was most effectually aided by a Native force under Sir John Glover, the deliverance was effected of the two devoted Missionaries connected with the Basle Society, who had been four years in captivity, and the King of Ashanti signed a treaty, by one of the clauses of which he "promises to use his best endeavours to check the practice of human sacrifices with the view to hereafter putting an end to it altogether." Another indirect result of this war has been the abolition of domestic slavery among the Gold Coast tribes under British protection. But in a spiritual point of view the most important result has been that the Basle Missionary Society have undertaken, with God's help and blessing, to wage a more vigorous campaign against the heathenism which manifests itself in this land in such diabolical acts of cruelty. In fulfilment of the apostolic injunction, "Be not overcome with evil, but overcome evil with good," one of the captive Missionaries, Mr. Ramseyer, returned to Africa with a desire to plant a Mission in Kumasi, where he and his family suffered so much. The experience acquired by the Basle Missionaries among the Gold Coast tribes qualifies them for this arduous undertaking, for they have translated the whole of the Bible, with other useful books, into the Otshi or Tshi language, which is spoken throughout the Ashanti kingdom.

Except the Yorubas, and others to be referred to in subsequent papers, none of the other coast tribes of West Africa require special notice. One tribe, however, called the Veis, are so far remarkable that, with the exception of the Tuariks, they are the only indigenous people in Africa who have invented an alphabet for their language. They are supposed to have emigrated centuries ago from an inland region belonging to the Mandingoes, with whom they have affinities both in language and race. They are settled round Cape Mount, and Mohammedanism is spreading rapidly amongst them.

Any account of West Africa would be incomplete if it contained no reference to the only attempt which has been made as yet by the sons of the soil to establish a government upon a civilized model. Liberia, having its capital at Monrovia, a town with about 13,000 inhabitants, is a settlement formed in 1823 by the American Colonization Society, in which some 18,000 Negro emigrants from the United States and other parts are administering a territory 350 miles long, with an average breadth of fifty miles, and with a population

of about 700,000 souls. The history of this colony, which, in July, 1848, became an independent Republic, has disappointed the hopes of those who expected the Liberians would evangelize the barbarous tribes among whom they lived, as well as in the regions beyond; but, remembering how disorders of various kinds have often marked the early history of communities which have afterwards exercised an important influence in the world, there is no reason to despair of Liberia; for, although its present condition may contrast unfavourably with that of more civilized countries, it is still infinitely superior to the normal barbarism which characterizes West Africa. The most successful Mission in Liberia has been that of the Episcopal Church of America, among the Geebo tribes of Cape Palmas and Cavalla.

The confusion of tongues which followed the dispersion of Babel is nowhere more apparent than in Africa, and in no part of Africa perhaps more than in West Africa. Towards acquiring a knowledge of these different languages one of the most important contributions has been supplied by the labours of one of the Society's Missionaries, the Rev. Dr. S. W. Koelle. He has collected, in his *Polyglotta Africana*, specimens of upwards of 100 distinct tongues, in not more than fifteen of which have the Scriptures been translated as yet. A fact connected with this work deserves to be recorded. The well-known traveller, Volney, founded a prize to be given annually by the French Institute for the best work on language. Dr. Koelle's *Polyglotta*, together with his grammars of the Bornu and Vei languages, was, without his knowledge, submitted in competition for this prize. The prize was awarded to these works, with a high compliment on the part of the adjudicators to the patience of research and powers of analysis therein manifested. Thus has the infidel been made, in God's providence, to promote the Gospel. "The wealth of the sinner is laid up for the just." (Since this was written, the prize has again been won by a C.M.S. Missionary, the Rev. J. F. Schön having been awarded it in 1877 for his works in the Hausa language.)

To the Protestant Missionary Societies labouring in West Africa already mentioned, must be added the Baptists at Fernando Po and on the Cameroon; the Wesleyans on the Gambia, at Sierra Leone, in the Yoruba country, and on the Gold Coast; the North German Societies at various points on the Gold Coast; the Episcopal Church of America at Cape Palmas; and the Presbyterians, Methodists, and Southern Baptist Convention of the United States in Liberia and at various points on the coast.

CHRONOLOGICAL STATISTICS.

1804 . . Susus (Bashia, Kanofi), since relinquished.
1812 . . Bullom Shore. Reoccupied in 1861.
1816 . . Sierra Leone (permanently occupied).
1840 . . Timni Mission. Relinquished for a time. Port Lokkoh re-occupied in 1876.
1845 . . Yoruba Mission.
1857 . . Niger Mission.
1863 . . Quia Mission.
1863 . . Sherbro Mission.

The Bullom and Quiah Missions were transferred in 1875 to the Sierra Leone Native Church. It is hoped that the Sherbro Mission will also be undertaken by them.

	1816	1846	1866	1878
European Missionaries	6	16	18	10
European Lay Agents	6	4	3	6
Native Clergy	—	2	15	26*
Native Agents	6	47	70	97*
Native Christians	. .	. .	. .	8890*
Communicants	—	1666	2297	3067*
Schools	—	54	32	40*
Scholars	400	5311	1394	2570*

* These statistics include the Church Missionary Society's West Africa, Yoruba, and Niger Missions; but not the independent Native Church of Sierra Leone. If the congregations connected with it be included, the total figures will be: Native Clergy, 40; Native Christians, 21,300; Communicants, 7140; Schools, 76; Scholars, 6000.

SIERRA LEONE & ADJOINING TERRITORY

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SIERRA LEONE AND ADJOINING TERRITORY.

ALTHOUGH, so far back as 1562, the renowned naval commander, Sir John Hawkins, led an expedition to Western Africa for the discreditable purpose of procuring negroes and then selling them in the West Indies, and even before that time a few enterprising Englishmen had found their way to that coast, the official connexion of England with Western Africa may be said to date from the year 1588, when Queen Elizabeth granted a patent to certain merchants of Exeter to carry on a trade to the rivers Senegal and Gambia. Other Companies subsequently received charters, and among them the African Company, which was formed shortly after the capture of Cape Coast Castle from the Dutch by Admiral Holmes in 1661. The English thus obtained a footing on the Gold Coast, which they have maintained ever since. Forts both here and on the Gambia were built for the protection of trade. At first great efforts were made to penetrate into the interior, in which, it was rumoured, there were plains strewed with gold, to say nothing of cities the roofs of the houses of which were covered with the same precious metal; but when these efforts were attended with imperfect success the trade centred chiefly in slaves. This inhuman traffic assumed such terrible proportions that, from its commencement until it was finally suppressed, there is little doubt that from Western Africa the number of human beings carried across the seas to be sold into slavery exceeded the thirty-two million inhabitants of the British isles, and that during the closing years of the last century the British colonies alone were supplied at the rate of 57,000 a year. In this reckoning no account is taken of the millions whose lives were sacrificed at the time of capture or during the land journey to the coast.

Although, in its demoralizing effects, this evil still hangs like a dark cloud upon the land, the slave-trade has happily ceased in Western Africa, thanks to the exertions of a few noble-hearted men who, in the face of the most formidable obstacles and the most determined, not to say unscrupulous, opposition, achieved this greatest of triumphs in the cause of suffering humanity. Some of those who took part in the holy crusade founded, in 1787, a settlement in Sierra Leone for the purpose of providing an asylum for liberated slaves; and it was because this settlement afforded a convenient base of operations that the Church Missionary Society selected its first field of labour in its vicinity.

There were then, as there are now, in the neighbourhood of Sierra Leone a number of Pagan tribes, each speaking a distinct language of their own, all engaged in continual warfare with one another, and all terribly demoralized by the slave-trade, as attested by African travellers of experience, who have often noticed the superior social condition and the more industrious habits of the inland tribes. Among these coast tribes may first be noticed the Bulloms, as to them formerly belonged Sierra Leone and a considerable tract of country extending from the River Kissey to the Sherbro. But they were dispossessed of much that they formerly held by the encroachments of the Timnis in one direction and of the Susus in the other. The Timnis have pushed their way to Sierra Leone and over a tract of alluvial lands watered by the Rokelle and the great and little Scarcies rivers, four of their principal townships being Kambia, Port Lokkoh, Magbele, and Simeva. Another tribe, who, like the Bulloms, have had to make way for more vigorous neighbours, are the Bagoes, who were once masters of both banks of the Rio Pongas and of the tract between that river and the Rio Nunez, and also of a considerable line of sea coast extending as far south as the River Dembia, nearly opposite the Isles de Los. They were displaced by the Susus, who did not, however, remain in undisturbed possession of all the lands they had usurped, for the most widely-spread of all the West African tribes, the Mandingoes (so called because they originally migrated from the inland state of Manding), settled themselves on the banks of the Kissey. "They were originally few in number," writes Major Laing, "but from the circumstance of many tribes of Susus, among whom they sojourned, becoming proselytes to

their religion and assimilating to their manners and customs, they became numerous and powerful." Another tribe of invaders, who, like the Mandingoes, are active in proselytizing to the Mohammedan creed, are the Foulahs, to whom further reference will be made in connexion with the Niger Mission, and regarding whom Dr. Barth, the African explorer, writes as follows :— "No doubt they are the most intelligent of all the African tribes, although, in bodily development, they cannot be said to exhibit the most perfect specimens, and probably are surpassed in this respect by the Jalofs." As the Jalofs are to be chiefly found on the south bank of the Senegal, they scarcely come within the category of the tribes in the neighbourhood of Sierra Leone, but it may be mentioned that they, like the Foulahs, are supposed to have been driven from their former settlements on the Southern shores of the Mediterranean by the invasion of the Saracens in the seventh century. Unlike the Foulahs, they have not embraced Islamism, but their religion is pure Fetichism like that of the other Pagan tribes who have been enumerated—a tree, a serpent, a ram's horn, a stone, scraps of paper covered with Arabic characters, or any objects equally insignificant, are deities with them. Another tribe are the Seracolets, natives of an inland kingdom on the Senegal, called Kajaaga or Galam. These Seracolets have emigrated in considerable numbers to the coast districts, and are known as great traders, although not to compare in this respect with the Mandingoes, whose enterprise carries them enormous distances in every direction, and who are located as traders in widely-spread regions far distant from their original home. Some of the Mandingoes, as on the Gambia, where they are called Sonninkees, still remain pagans; but Mohammedanism is rapidly extending among them and all the coast tribes.

The attention of the Church Missionary Society was directed, in the first instance, to the Susus, because their language was understood by several other tribes both on the coast and in the interior, and because, of all the numerous languages of West Africa, it was the first reduced to writing, several books of religious instruction having been printed in Susu at an early period. Accordingly, after some preliminary explorations, the first Mission station among the Susus was opened in 1808 at Bashia, on the Rio Pongas, and, a few years later, Kanofi, on the same river, was occupied. The next tribe to be brought under Christian instruction were the Bulloms, among whom a missionary settlement was opened at Yongro in 1812 by Nylander, a devoted Missionary who, for nineteen years, faithfully laboured for Africa, never once leaving his post until, through the gates of death, he passed to his home above. In 1815 a fourth missionary settlement, called Gambier (after Lord Gambier, then President of the Society), was opened among the Bagoes at Kapparu, about seventy miles north of Sierra Leone. These pioneering efforts were carried on under the most discouraging circumstances, and were attended with most serious loss of life. In eleven years fifteen Missionaries had gone forth, of whom seven were early victims to the climate. In 1817 the slave-trade revived, and at the instigation of the slave-dealers the Mission buildings were destroyed by fire. On all sides the opposition became so formidable that the Missionaries were compelled to withdraw from the settlements they had formed and to take refuge in Sierra Leone.

It should here be mentioned that, for the benefit of the Susus and other tribes on the Rio Pongas, Christian efforts were revived in 1854 by a Church of England West Indian Association formed in Barbadoes for carrying on Missions in West Africa. An interesting incident may be related in connexion with the first Missionary, the Rev. H. J. Leacock, a native of Barbadoes. Immediately after his arrival on the Rio Pongas he was attacked with fever, and the natives, for whose eternal welfare he had come, took advantage of his helpless condition to pilfer the few things he had brought with him. While lying in his hut dispirited and dejected, his heart was unexpectedly cheered by the appearance of one Lewis Wilkinson, the son of the Native Chief of Fallanjia, at whose pressing invitation he went to that place. The father, Richard Wilkinson, greeted him warmly, and then,

with much agitation, repeated the "Te Deum." It afterwards transpired that when Richard Wilkinson was a youth, he had been taken to England, where, for three months, he had lived under the roof of the venerable commentator, the Rev. Thomas Scott. When Wilkinson left England on his return to Africa in 1812 he went forth specially commended in prayer (see pages 56, 114, and 121, vol. iv. of the Proceedings of the Church Missionary Society), but for a long time it seemed as if those prayers had been offered in vain, for Richard Wilkinson relapsed into heathenism. In 1835, however, having been laid low with sickness, he came to himself, and he had constantly prayed that a Missionary might be sent to him. When, therefore, Mr. Leacock arrived, he felt that his prayer had been answered; he at once gave land to the Mission, and, until his death in 1861, the old chief proved a warm and zealous friend of the cause. Thus the bread cast upon the waters was found after many days.

It is also worthy of special note that, by the withdrawal of the Missionaries to Sierra Leone in 1817, a change of plans was forced upon the Society, attended with most important results. First, by the concentration of labour on Sierra Leone itself, a Christian settlement was formed which has proved a nursery for training teachers for other parts of the continent of Africa. Secondly, the way was thus prepared for the occupation of the Niger and the Yoruba Mission-fields. In other words, while God in His good providence closed the door in one quarter, He has opened it so widely in another that access has been obtained to tribes who, from their vicinity to the Niger, the great artery of Africa, would enjoy special facilities, if they were evangelized, for carrying the Gospel to the regions beyond.

Still the Sierra Leone tribes have not been neglected, although, on their part, there has been little desire to receive Christian teaching. Among the Bulloms work has been resumed since 1861, when the village or township of Yongro was reoccupied. This is situated on the low swampy shore of Bullom, at the distance of only eight miles from Freetown, on the opposite side of the Sierra Leone River.

Among the Timnis work was commenced in 1840, but Port Lokkoh, which was first occupied as a Mission station, had to be given up not long after in consequence of the opposition of the inhabitants, most of whom were Mohammedans. A fresh effort, made in 1853, to labour from Magbele as a centre was not more successful, for in 1860 a Native minister, the Rev. J. S. Wiltshire, who was located here, had his house and property plundered, he and his wife narrowly escaping with their lives. Still the Timnis were not given up; in South Quia Prince Alfred's Town, and in North Quia Benkia and Makibitr, have been occupied for their special benefit; but the spread of Mohammedanism among them, and their own demoralized condition, have proved serious obstacles to the progress of the Gospel. The Bullom and the Timni Missions in Quia have recently been made over to the management of the Native Church in Sierra Leone, and the Society has taken steps to reoccupy Port Lokkoh.

South-East of Sierra Leone, and South of Timni, is the extensive country in which the Mende language is spoken, and which embraces several districts, such as Mperi, Jong, Bompe, Looboo, and Sherbro, although in the last-named district a local dialect has to some extent displaced the Mende. The part of the country near the coast is low, intersected by numerous rivers running into each other, forming a regular Delta, divided into several islands. The principal rivers are the Jong and the Boom, and on the lands watered by them the American Missionary Association has had stations since 1842. Native wars, which have desolated the country, and the sickness and death of their Missionaries, have obliged this American Society to recede from its inland stations; but it still continues the work at Good Hope in British Sherbro and its out-stations. This field, in which there are openings for many labourers, was occupied by the Church Missionary Society in 1863, and an European Missionary was for some time stationed at Bonthe. It is

now in charge of a Native clergyman, and will soon, it is hoped, be taken up by the Sierra Leone Native Church. The population generally of the Mende country are heathen, but many of the chiefs are Mohammedans, some of whom can read Arabic readily, and possess parts of the Koran.

The more inland region behind Sierra Leone, although traversed by explorers, has not yet been penetrated by the messengers of Christ, and thus the exclusive monopoly of teaching and influencing the Pagans has hitherto been enjoyed by the Mohammedans, who here, as elsewhere, have had frequent recourse to the sword in order to spread their creed. The most active of these Mohammedan proselytizers have been the Foulahs, who have founded in this neighbourhood the three Principalities of Foula or Fouta Jallon, Fouta Toro, and Bondou. It will throw some light upon the history of this part of the country to relate how the Foula Jallon Principality was first formed, and it will be seen how for a century or more they have been at deadly feud with the Soolimas, a powerful Pagan tribe in their neighbourhood. In the early part of the eighteenth century a party of Foulahs received permission from the Soolimas to establish themselves in the territory now known as Foula Jallon. The Chief of the Foulahs was dignified with the appellation of Alimammee, which he still retains; and shortly after one Musah Ba had been elected to this office, he invited all the head-men of the country to a feast, and after explaining to them the nature of the Mohammedan faith, he ordered a large loaf of country bread and a bleeding sheep to be placed before them, and invited all those who wished to be instructed in Mohammedanism to place their hands on the bread and touch the sheep, which the Soolimas did amongst others. For some years after this the Soolimas and the Foulahs joined together in expeditions against their neighbours, for the purpose of capturing slaves; but in 1762, some estrangement having arisen, the Foulahs cut off the heads of all the Soolima chiefs upon whom they could lay hands. The Soolimas retaliated by destroying Timbo, the capital of Foula Jallon, and by murdering all the Foulahs whom they found in Soolima. At the same time they relapsed into Paganism. In 1768, to protect themselves against the Foulahs, they built the large town of Falaba.

A fresh element of disintegration has been introduced into this region since 1854, when a section of the Foulahs, now known as the "Hooboos," separated from their brethren at the instigation of a leader who claimed to have a call from God, and who preached a "Jihad" or "religious war" against Pagans and all Moslems who would not join him in his efforts to subjugate the Pagans to the faith of Islam. Out of this has grown a regular system of brigandage and plunder, directed more particularly against the Soolimas, but from which the whole country round has suffered. Under such a state of things it is no wonder if the people have become demoralized and the country desolate, and so far from Mohammedanism having benefited the people, their condition now is probably more intolerable than when Paganism reigned supreme without a rival. Disorder and anarchy must continue to prevail, until misdirected Mohammedan fanaticism gives way to holier Christian zeal, and devoted soldiers of Christ, carrying the standard of the Cross not only into this region, but into other parts of interior Africa, shall impart the blessings of the Gospel of Peace to a people who have suffered long from all the horrors of war and strife.

LANGUAGES AND CHRISTIAN BOOKS FOR THE TERRITORY ADJOINING SIERRA LEONE.—*Bullom:*—Grammar and Vocabulary, with portions of the New Testament. *Timni:*—Grammar, Dr. Barth's Bible Stories, select portions of the Book of Common Prayer, New Testament, and a portion of the Old. *Vei:*—Grammar and Vocabulary. *Sherbro dialect:*—Catechism and portions of Scripture. *Mende:*—a Primer and the New Testament, now in course of publication. Also, nearly ready for press, Grammar and Dictionary, and Watts's Catechism. *Foulah:*—Primer (Berlin, 1859), and Traditions written in Arabic character, with English version (Berlin, 1860). Also Grammar and Vocabulary, by the Rev. C. J. Reichardt.

SIERRA LEONE

Stanford's Geographical Estab.t 55 Charing Cross

SIERRA LEONE.

SIERRA LEONE Proper is a rich and fertile peninsula on the western coast of Africa, about twenty-two miles long by twelve broad; but the boundaries of the colony extend beyond the peninsula, and contain an area of 468 square miles, including Sherbro Island, acquired in 1862, and tracts of land ceded at different times in the Quia district. The greater part of North British Quia in the Timni country, however, after being more than ten years under British rule, was, in 1872, given back to Native Chiefs.

Sierra Leone was known to the Portuguese as early as A.D. 1442, and shortly afterwards became an entrepôt of the Negro slave-trade, to which resorted most of the European nations, including the English. The shore is low; but rugged mountains rise in the interior to the height of 3000 feet, whose serrated outline suggested the name of the locality. Cotton, sugar, cocoa, arrowroot, and, indeed, every species of tropical product, amply repay cultivation there, though the exports are principally confined at present to palm-oil, spices, hides, bees-wax, and timber.

The population is composed of elements which do not at first sight appear to afford much promise of Missionary success. In 1787, Mr. Granville Sharpe, commiserating the runaway slaves who had congregated in great numbers in the streets of London, procured their settlement on the peninsula. A dreadful mortality shortly afterwards reduced the settlers to one-half, and a Native chief seized the opportunity for plundering the settlement, and drove the colonists to seek for shelter in Bunce Island. Four years afterwards an Association, subsequently called the Sierra Leone Company, promoted by Wilberforce and other opponents of the slave-trade, was incorporated, and obtained possession of Sierra Leone, and of various forts and factories on the Gold Coast. A number of Negro soldiers from West Indian regiments, disbanded at the close of the American war, were the next addition to the population. In October, 1794, Freetown, the capital, was destroyed by the French, with whom the English were then at war. At this time the Governor of the settlement was Zachary Macaulay, father of Lord Macaulay, and afterwards an active member of the Church Missionary Committee, but better known by his unwearied labours during forty years for the suppression of the slave-trade and the emancipation of the slave. His heart quite sickened at the conduct of the French republican sailors, whose protest in favour of "Liberty, Equality, and Fraternity" did not lead them to show any regard for an asylum for liberated slaves. "The volumes of the town library," wrote Zachary Macaulay, "were tossed about and defaced with the utmost wantonness, and if they happened to bear any resemblance to Bibles they were torn in pieces and trampled upon. . . . . Every house was full of Frenchmen, who were hacking and destroying and tearing up everything which they could not convert to their own use. The destruction of live-stock on this and the following day was immense. In my yard alone they killed fourteen dozen of fowls, and there were not less than twelve hundred hogs shot in the town."

In 1808, the settlement was transferred to the British Crown, and has since been employed as the principal location of the recaptured Africans from Spanish and Portuguese slavers. Thus the main element of the population consisted of the living cargoes of slave-ships captured at sea by the British cruisers engaged in the suppression of the hateful traffic in human creatures, liberated at Sierra Leone in wretched nakedness and degradation, and thus brought under the teaching of the Society's Missionaries. As they had been gathered from almost every part of the African continent, and belonged to upwards of 100 distinct tribes, speaking widely-different languages, they were taught to acquire English as a means of intercommunication with each other, as well as the medium of Christian instruction.

The first signal success attended the ministrations of the Rev. William A. B. Johnson, who laboured in the district of Regent's Town between 1816 and 1823. The following account, based upon his reports of the condition of the

Negroes when he first arrived amongst them, will show that a great triumph was achieved by the power of the Gospel when people thus found in the lowest stage of barbarism were transformed into a well-ordered Christian community:—"Natives of twenty-two different nations were collected together, and were in a state of continual hostility. When clothing was given to them, they would sell it or throw it away. All the blessings of the marriage state and of female purity appeared to be quite unknown. In some huts, ten of them were crowded together, and in others even fifteen or twenty; many of them were ghastly as skeletons, six or eight sometimes died in one day, and only six infants were born during the year. Superstition in various forms tyrannized over their minds; many devil's houses sprang up, and all placed their security in wearing geegrees or charms. Some would live in the woods, and others subsisted by thieving and plunder."

Regarding the people of another village in the colony called Kissey, Major Laing, in his "Travels in Western Africa," writes as follows:—"The people of Kissey (east of Soolima) have no trade except in slaves, which they sell to the people of Sangara for salt, tobacco, and country cloth; and in such a savage state of wretchedness and barbarism are they that, without the least compunction, they will dispose of their relatives, wives, and even children. Several hundred Natives of this savage country, who have been liberated from slave-ships by the humane exertions of Great Britain, are established in a beautiful village, named after their own country, about four miles from Freetown at Sierra Leone. . . . . By means of Missionaries supplied by the Church Missionary Society they have been educated as Christians, and all are instructed in reading and writing. These are benefits conferred on Africa by British interference and protection of which an Englishman may well be proud." Special but melancholy interest must always attach to Kissey, because its cemetery contains the graves of so many godly men and godly women, who, regardless of the deadly climate, went out to labour for the regeneration of the African race. Not counting their own lives dear, they were willing to lay them down if only they might carry the Word of life to those who were in darkness and the shadow of death. "The African Mission," wrote the first Bishop of Sierra Leone, Bishop Vidal, "has been conducted in the midst of danger and death; trials have been the portion of the African Missionaries above all others. The church-yard of Kissey, with its multiplied memorials of those not lost, but gone before, is a silent but eloquent witness to the kind of schooling which the Missionary for Africa requires." Some two years after these words were spoken, the body of Bishop Vidal himself was placed among the blessed dead at Kissey.

The instruction given by the Church Missionary Society and other kindred agencies has been so far blessed that, out of the present population of Sierra Leone, numbering about 37,000* souls, some 32,000 are professing Christians, while only 5000 are Pagans and Mohammedans. The number, however, of Pagan and Mohammedan strangers (some from the far interior) who annually visit the colony is estimated at 40,000, so that in Sierra Leone itself there is still an ample field for evangelistic labours. Among the Mohammedans the Foulahs and Mandingoes are conspicuous by their intelligence and proselytizing zeal; among the Pagans the Kroomen may be noticed because, for the sake of finding employment, so many of them leave their own country, near Cape Palmas. They take almost instinctively to a seafaring life, for they are born sailors, and navigate their long narrow canoes through the angry surf with a skill which excites the admiration of all who have ever seen them. Some, however, as at Freetown, settle down in the suburbs of colonial towns, and are ready as porters or labourers for any rough work which may offer, for which their strong physical frames render them specially well adapted.

* This shows a great falling off since 1860, when the population amounted to 41,624; and the reduction which has taken place of late years is only partly to be accounted for by the number of Sierra Leone people who have left the colony—some to return to their former homes, and some to earn a livelihood elsewhere.

Some fourteen thousand of the Native Christian population in Sierra Leone are connected, either directly or indirectly, with the Church Missionary Society, and are members of the Church of England; and the remainder, with the exception of a few Roman Catholics, are attached to other Protestant denominations. The Wesleyans claim some 15,046 adherents, and there are besides some 2556 members of the Methodist Free Church, and 2146 belonging to Lady Huntingdon's connexion.

From the very first a self-supporting Native Church has been steadily kept in view by the Church Missionary Society. The first Report of the Society insisted on the importance of the training of Native agents, and laid down a plan for the purpose, of which "it was hoped that in time it might support itself without further aid from the Society." The converts were also habituated from the first to contribute weekly payments for Christian objects. But many years elapsed before transition from dependence on the Society to self-support and self-government could take place. In 1852, Sierra Leone was created a Diocese, which greatly facilitated Native Ordinations, and other measures for the consummation contemplated. In 1854, the Native Church undertook the whole pecuniary responsibility of their primary schools, which had hitherto cost the Society £800 per annum, the weekly payments now forming the nucleus of a Church Fund to be managed by the people themselves and appropriated to the maintenance of their own institutions, beginning with the schools. The opening of the year 1862 witnessed (in the language of a Native African) the passing of the Sierra Leone Mission "from a Missionary state into a settled ecclesiastical establishment, under the immediate superintendence of the Bishop," by the foundation of a Native Pastorate: ten Native Pastors were placed on a Native Pastorate Fund, and have since been maintained from local resources, which are supplemented by an annual subsidy of £300 from the Society. The number of European Missionaries has been considerably reduced, and none of them are engaged in pastoral work within the colony. Sierra Leone has thus become a basis of operations for the unevangelized regions of West Africa, rather than a missionary station itself; and the Society's connexion with Sierra Leone is now almost confined to the maintenance of the superior educational establishments, namely, Fourah Bay College, the Grammar School, and the Female Institution (now called the Annie Memorial School), in the hope that they may sustain and raise the standard of Christianity in the colony, and provide effective Native agents for other fields.

This purpose has already been so far accomplished that during the last thirty-three years Sierra Leone has supplied for work in West Africa some fifty Native clergymen; so that, after meeting the pastoral wants of the home Church, a large proportion have been available for service in the Yoruba and Niger Mission-fields. Native clergymen trained in Sierra Leone have also held for years past, and still hold, the chaplaincies on the Gambia and on the Gold Coast. To the exemplary character of the Native pastors, and to the beneficial influence exercised by them over their flocks, repeated testimony has been given by the Bishops and Governors of Sierra Leone, and in 1869 the police magistrate publicly stated as follows:—"I do the Native pastors but simple justice in saying that but for them the rural districts could not be kept in the admirable order they are with a solitary policeman in some of the villages, whilst in many that guardian of the public peace is only conspicuous by his absence."

It must not be overlooked that the satisfactory progress of the Native Church in West Africa is due in large measure, under God, to the fostering care and bright example of those who have held in succession the office of Bishop of Sierra Leone, the see of which was created in 1852, mainly at the instance of the Church Missionary Society. The tenure of the episcopate by the first three Bishops, Vidal, Weeks, and Bowen, was very brief, but long enough to show a high and pure standard of Christianity to those under

their spiritual oversight. One of them, indeed, Bishop Weeks, had given the previous twenty years of his life to labours for the Negro race. During Bishop Beckles' episcopate the important step was taken of forming the Native pastorate as described above, and since Bishop Cheetham's appointment in 1870 much has been done to deepen in the Native Church a sense of their responsibilities, while at the same time unsparing efforts have been made to raise their spiritual tone.

The Church of Sierra Leone has also become self-extending. A reverse process to that which originally accumulated so many fragments of various tribes into one place has commenced. Many of the liberated Africans have returned to their own native countries—returning, not as they came, but educated and civilized, whilst some of them, with missionary ardour and energy, have begun to spread the Gospel in their own native languages many hundred miles away from the British colony. We have no difficulty in now explaining the providential dealings, once so dark, which frustrated the earlier Missions to West Africa, and concentrated them on Sierra Leone.

These triumphs have not been won without sacrifice. The cultivation of lands, formerly overspread with jungle, has made the locality less fatal than in bygone days to European life; but in the course of the first twenty years of the Mission no fewer than fifty-three Missionaries or Missionaries' wives died at their post. To give but one specific illustration of what has been just stated—In 1823, out of five Missionaries who went out, four died within six months; yet, two years afterwards, six more presented themselves. Two fell within four months of their landing in Africa. The next year three more went forth, two of whom died within six months; and there never has been wanting, up to this very day, a constant supply of willing labourers, to the full extent of the Society's ability to maintain them. Such facts amply refute the slander often thrown out against the Christian heroism of Protestant Missions. When we know that they went in faith to do Christ's work to which He called them, aware of the early death that probably awaited them, what other title can we find for them than that of Christ's martyrs?

The little Banana Islands, lying off the southern promontory of the peninsula, now the scene of a flourishing Christian Church, was the place where John Newton, in 1746, entered the service of a slave-trader, and suffered bitter hardships from the severity of the climate and the cruelty of his master's Negro mistress. His future career, sketched in his epitaph, written by himself, may be read on the walls of St. Mary Woolnoth Church, of which he was so many years the Rector—"John Newton, once an infidel and libertine, a servant of slaves in Africa, was, by the rich mercy of our Lord and Saviour Jesus Christ, preserved, restored, pardoned, and appointed to preach the faith he had long laboured to destroy."

He was one of the founders of the Society, and witnessed, before his death in 1807, the commencement of the West Africa Mission.

CHRONOLOGICAL STATISTICS.

	1818.	1828.	1838.	1848.	1858.	1868.	1873.	1878.
European Missionaries	7	6	7	14	12	9	6	3
Native Clergy . . .	. .	. .	. .	1	10	8*	9*	3*
Native Agents . . .	5	9	19	56	67	14*	41*	16*
Total Labourers. . .	17	21	35	75	99	35*	60*	26*
Native Christians . .	. .	. .	. .	. .	. .	. .	. .	2143*
Communicants . . .	. .	489	902	2047	3637	939*	1375*	842*
Schools	8	7	22	59	57	8*	15*	4*
Scholars	667	584	3663	5032	4499	384*	1523*	1220*

* Remainder transferred to the Native Church, the numbers of which are now as follows, according to recent returns:—Native Christians, 12,400; Communicants, 4073; Schools, 36; Scholars, 3426. Besides 14 Native Clergymen in connexion with the Pastorate, there are 4 Native Chaplains.

YORUBA

Sketch of ABEOKUTA
Egupides Wall & Gate
Tile Gate
Ogun Gate
Lafenia Gate
Bill of Olaogbo
Hill of Olumo
Hill of Ores
Oba Gate
Agbamaga Gate
Agbogate
Bassapa Gate
Oshiele Gate
Farm Gate
Makoo Gate
Ages Gate
English Miles
Ilorin
Lero
Matete
Okeho
Ischin
Ogbomosho
Jaku
Ofa
Egbe
Igiba
Mt. Rokako
IGBON
BÉDÉ
Ilaro
Ijaye
Ogbo
Ede
Oshun R.
Ilesa
Ife
Ijama
Mt. Aco
Ilorin
Ado
Ogaton
Ado R.
BONÚ
Elemeh R.
ABOMEY
DAHOMEY
Kana
Aglimé
Allevajeh
Whegbe
Ketu
Ocose R.
Abeokuta
Ake
Ikija
Ode
Ota
Okeodan
Igbesa
Ado
Ogbo
Porto Novo
Victoria
Badagry
Lagos
Curamo I.
Epe
Ijebu Ode
Ijebu
Ijebu Remo
Ijebu Ife
Ijebu Ibo
Ijebu Ibini
Ikorodu
Ikosi
Ikoyi
Leckie
Kosoon
Abeokuta
Ibadan
Ogun R.
Yewa R.
Ossa R.
Lagos Lagoon
River Lagos
Jackasuh
Palma
Lekie or Leckie
Kosoon
Ogun R.
Ijebu R.
Ossa R.
Ogun R.
Yewa R.
Ossa R.

YORUBA MISSION.

THE Yoruba people, under which term are included the Yorubas proper and all the Yoruba tribes now known by other names, number upwards of 2,000,000. They occupy a territory bounded towards the sea by the Bight of Benin and extending northwards to the central table-land through which flows the western branch of the Niger. For some miles from the coast the country, though fertile, is often low and swampy, but more inland it becomes diversified with hill and plain, the forest or bush being interspersed here and there with tracts of undulating park land, beautified by clumps of splendid trees of all kinds, both useful and ornamental.

There are many traditions regarding the origin of the Yoruba people, some pointing to them as of foreign extraction, others referring to them as an indigenous race. According to one, a place called Ifè was the cradle not only of their nation, but of the whole human race. The foundation for this tradition probably is that in the early period of their national history Ifè played an important part, and was the metropolis of their kingdom. To this day it is regarded as a place of the greatest sanctity by all the Yoruba tribes. Another statement of a writer of some authority is not perhaps more reliable. In a geographical work written by Sultan Bello, the Foulah chief of Sokoto, an abridgment of which was obtained by Captain Clapperton, it is stated that the Yorubas "originated from the remnant of the children of Canaan who were of the tribe of Nimrod." It is further asserted that, as they moved across the continent of Africa to their present location, "on their way they left in every place which they stopped at a tribe of their own people. Thus it is supposed that all the tribes of the Soudan who inhabit the mountains are originated from them, as also the inhabitants of Yauri." One more tradition may be quoted, according to which "the Yoruba tribes, Iketu, Egba, Ijebu, Ifè, Ibini (Benin), and Yoruba, are descended from six brothers of these names, who were the sons of one mother. Yoruba, the youngest son, became the ruler of the rest, and hence the Yoruba king was the sovereign of all these nations. After a while Benin (where the language at present has very little affinity to the Yoruba) became independent, and in course of time the other four tribes withdrew from the confederacy, leaving Yoruba alone." Eventually, perhaps, philology may throw more light upon the origin of the Yorubas than tradition; but this much may be regarded as certain, that the several tribes named above, as well as the Ijeshas and others, are allied to one another by blood, and more or less closely by language.

At the time the interior of this country was first visited by Englishmen, Captain Clapperton found that the capital of the kingdom of the Yorubas was at Oyo or Katunga, the site of which is marked on the map, although the place is now deserted and in ruins. The circumstances which led to its destruction may be briefly related here, because they throw some light upon the history of the country. The town of Ilorin, at no great distance from the ruined capital, was once a Yoruba town, but about the beginning of the present century it became the resort of the discontented spirits of all the country round, who defied the authority of the king. Among those who resorted to Ilorin were Foulah and Hausa Mohammedans from Central Negroland, who persuaded the Yorubas here to embrace the Mohammedan faith. An appeal for help was next made to the Foulah chiefs of Sokoto and Gando, who were only too glad to respond, Sultan Bello sending a relation of his own to lead the people of Ilorin in their attack upon the pagan Yorubas. Thus supported, they succeeded not only in destroying Oyo, but would have forced their way down to the sea but for the determined resistance of the Yorubas of Ibadan, who in a great battle signally defeated them, and thus put an end to their further conquests. Ilorin, however, is now a dependency of the Foulahs, and the Yorubas have formed a new capital at a place formerly known as Agga Ojo, but now usually called Oyo.

While on the north-west frontier territory has thus been lost by the Yorubas, on the east the Egbas have suffered terribly from their bloodthirsty neighbours the Dahomians, who between 1851 and 1876 have invaded the

Egba territory no less than seven times, usually carrying fire and sword up to the gates of Abeokuta. More disastrous, however, than the invasions of foreign foes have been the civil wars which have raged so incessantly between rival Yoruba tribes. The slave trade has greatly provoked these wars, which have so desolated a fair country that, in the Egba principality, formerly a province of the Yoruba kingdom, 300 towns were utterly destroyed in the course of fifty years, and Abeokuta, the present capital of the Egbas, remains a standing monument of the desolation of the past; for its population, variously estimated from 100,000 to 150,000, is made up of refugees from no less than 130 towns.

In 1838, some of the Egbas who had been rescued from slavery and carried to Sierra Leone began to return to Abeokuta. The arrival of the first party was hailed with the most lively joy by the inhabitants of Abeokuta; and when they learned how their countrymen had been first delivered by the English, and then received kind treatment at their hands, they were filled with astonishment, and exclaimed, "The English are a people dwelling nearer to God than any other." A favourable impression was thus created in Abeokuta, as was shown by the kind and cordial reception which Mr. Townsend received from the chief Shodeke and the people, when he visited them in January, 1843. This expedition had been undertaken by Mr. Townsend in consequence of a petition presented to the Church Missionary Society by some of the Christian Egbas at Sierra Leone, who had begged that on their return to their own fatherland they might be accompanied by a Missionary. At this time two vessels, and sometimes three, were regularly employed in carrying Yoruba people from Sierra Leone to Badagry, anxious to return to their own homes; for in those days Lagos, as one of the chief seats of the slave trade, had to be avoided.

The great desire of the Yorubas to return, and the invitation of the Abeokutans, who expressed their readiness to receive Missionaries, through their chief Shodeke, were among the providential circumstances which led to the Yoruba Mission being established in 1843; and although, owing to the death of Shodeke, and the disturbed state of the country, Abeokuta itself could not be occupied till 1846, the pioneers of this good work were usefully employed during this interval at Badagry; and here a Mission station has been maintained ever since.

The history of the Abeokuta Mission, from its commencement, has been singularly eventful and chequered. In 1851 its very existence was imperilled by the invasion of the King of Dahomey, but that was happily repelled, and during the next few years there was marked progress and expansion, fresh centres of work having been taken up in several important places, one of which, Ibadan, ranks with Abeokuta not only as regards population, but as regards influence and power. Unfortunately the recurrence of wars between rival tribes, and more especially the hostility between the Yorubas of Ibadan on one hand and the Ijebus and the Egbas of Abeokuta on the other, has led to disastrous consequences. On March 18, 1862, the town of Ijaye, occupied by the Church Missionary Society in 1853, was utterly destroyed by the Ibadans, and out of a population of 40,000 those who escaped the famine, and sword, and death by torture, were scattered in cruel bondage over the whole land. Shortly afterwards another town, Awaye, an out-station of the Church Missionary Society, shared the same fate as Ijaye. In 1862 the King of Dahomey again threatened Abeokuta, destroying on his march Ishagga, another of the towns occupied by the Church Missionary Society as a station. One-third of the population were slain on the spot, and of the remainder carried into captivity several were afterwards decapitated at Abomey, the capital, at the time of the annual "Customs." Although in 1863 the invading host of Dahomey did not advance beyond Ibara, some miles short of Abeokuta, they returned again the following year, but happily the Abeokutans were again allowed to triumph, the Dahomians being driven back from the walls of Abeokuta with great slaughter, and being pursued

into their own territory by the victorious Egbas. Nevertheless, the invasion has been repeated on several occasions since then, though still happily without success.

The Mission at Abeokuta has thus been again and again preserved by God's good providence from the imminent perils which threatened its very existence, but a further trial of a most serious character awaited the European Missionaries, for on the 13th of October, 1867, a disorderly mob, taking advantage of the ill-will and jealousy which had long been felt by some of the Native chiefs and elders, plundered and destroyed the Mission premises in most of the stations in the city, and shortly afterwards the European Missionaries left the place.

The history of the Ibadan Mission has not been less eventful than that of Abeokuta. Commenced in 1852 by Mr. and Mrs. Hinderer, with whose names its early history will always be associated, the work prospered under their fostering care, and the Mission branched out in one direction to Oyo, the Yoruba capital, and in another to Ilesa, a town belonging to the Ijeshas. The civil war, however, to which reference has already been made, and which was prolonged for years, not only checked all progress, but, in some places, stopped the work altogether. Ibadan was blockaded by the Ijebus and Egbas, and for some time the Missionaries, shut up in Ibadan, had no communication with their friends at Lagos. Their supplies failed, and they were reduced again and again to the verge of actual starvation, when, providentially, from some unexpected source or another, their immediate wants were relieved. Full details will be found in a work entitled "Seventeen Years in the Yoruba Country," containing a most interesting account of this Mission from its commencement in 1852 until 1869, when Mr. and Mrs. Hinderer were obliged by failure of health to return to England. After this for some years Ibadan, like Abeokuta, became closed to European Missionaries.

In the interests of Christian work it was most happily ordered that, in 1861, Lagos became a British settlement. This island, from the advantages of its situation, possessed special facilities for carrying on the slave trade, of which it was for many years the head-quarters, although at the same time the centre of a considerable trade in palm-oil. The rightful king of Lagos and its dependencies was Akitoye, but his place had been usurped by Kosoko, when, in 1851, an attempt was made to exact satisfaction for the insults which the usurper had offered to British cruisers. Shortly afterwards a successful attack by the British on Lagos resulted in the flight of Kosoko and the restoration by the British authorities of Akitoye to the throne. A treaty was made with him and the chiefs of Lagos, by which "they engaged to prevent the export of slaves, to open their port to legitimate trade, to put a stop to human sacrifices, and to permit and encourage the establishment of Missionaries. A consul was also appointed for the protection of British interests."

After the death of Akitoye, in 1855, his successor and son, Docemo, altogether failed in giving effect to this treaty, and H.M.'s Government being satisfied that the permanent occupation of Lagos was indispensable to the complete suppression of the slave trade in the Bight of Benin, decided, in 1861, on exchanging the anomalous protectorate which existed under the consul into an avowed occupation of the island as a British settlement. By some subsidiary arrangements the British secured the possession of the towns of Palma and Leke, and the recognition of their paramount power by the king and chiefs of Porto Novo. With the exception of the French, who claim a portion of the Gold Coast near Assinie, the English are now the only European Power that has settlements on the West Coast, between the Rivers Gambia and Niger; the Danes having made over their possessions on the Gold Coast to the English in 1850, and the Dutch in 1872. These settlements, which were originally acquired for the express purpose of promoting slave traffic, have played a most important part in its suppression. Sir Henry Ord, who, as Special Commissioner, visited the West African settlements in

1864, stated emphatically that, while the presence of the squadron had had some share in suppressing the slave trade, the result was mainly due to the existence of the settlements. At Lagos, in place of the former slave traffic, a legitimate and growing trade has sprung up, which, including imports and exports, is of the value of some three quarters of a million sterling.

The British occupation of Lagos strengthened the hands of the Missionaries, who, with many interruptions, had been labouring there since 1852. Lagos, with its dependencies, now contains a population of 62,000, amongst whom educational, evangelistic, and pastoral work has been steadily carried on; some parishes, which are ripe for the change, are in process of being organized into a Native Church on the Sierra Leone model, and it is hoped that the congregations will eventually undertake the entire support of the Native Pastors who will minister to them. The advantage of Lagos having become a British settlement was further shown when the European Missionaries withdrew to it on their expulsion from Abeokuta. Its chief value, however, is as a secure basis of operations where an efficient Native agency can be trained, and other preparatory work can be safely carried on in anticipation of that day when God in His wisdom shall open to His servants the regions beyond.

New Missions have lately been commenced at Leke, a place on the coast forty miles east of Lagos, in British territory, and the resort of many runaway slaves from the adjacent Native states; and at Ode Ondo, the chief town of the Ondo country, still farther east.

In December, 1874, the veteran Missionary Townsend was permitted to reside once again in Abeokuta. Although, with the exception of brief intermediate visits by himself and others, Abeokuta had then been for seven years deprived of the counsel of a resident European Missionary, the work was found to have steadily advanced, excepting in the educational department. The schools had deteriorated for want of efficient teachers and of school materials, but in almost every other respect there had been some progress. In like manner the Rev. D. Hinderer found matters in a satisfactory condition at Ibadan when, after six years' absence, he revisited his old station in April, 1875. In addition to three Missionary centres in the town, there are now in connexion with it three out-stations in Oyo, Ogbomoso, and Ilesa. Both these brethren have since finally retired, and an energetic African clergyman from Sierra Leone, the Rev. James Johnson, has been entrusted with the general superintendence of the interior stations.

The Wesleyans are also labouring at Lagos, Porto Novo, and Abeokuta; and the Southern Baptists of the United States have from time to time worked in the interior.

CHRISTIAN BOOKS.—Grammar and Vocabulary, Dictionary, the Liturgy, Watts's Catechism, Pilgrim's Progress, Dr. Barth's Bible Stories, portions of the O. T. and N. T., Couplets, &c., &c.; Hymn Book, consisting of 120 Hymns, some original; another Hymn Book for Ibadan; Scripture Class Book, 1871; the Peep of Day.

CHRONOLOGICAL STATISTICS.

1845 . . . . . Badagry.	1853 . . . . Ijaye (destroyed by the people of Ibadan in 1862).
1846 . . . . . Abeokuta.	1856 . . . . Oyo.
1852 . . . . . Lagos.	1872 . . . . Ebute Meta.
1852 . . . . . Ibadan.	1874 . . . . Leke.
1852 . . . . . Otta.	

	1845.	1850.	1855.	1860.	1865.	1873.	1878.
European Missionaries	2	5	7	6	10	10	4
European Lay Agents	. .	. .	. .	6	2	1	1
Native Clergy . . .	1	1	3	5	5	9	13
Native Agents . . .	3	10	28	46	45	44	67
Native Christians . .	. .	. .	. .	. .	2200	4400	5845
Communicants . . .	. .	122	536	916	1125	1517	2024
Schools	. .	6	13	17	14	24	29
Scholars	. .	418	775	555	868	1324	1488

Arewa or Mauri
SOKOTO
Wurno
Galajo
KEBBI
Argungo
GANDO
ZANFARA
Komba
Gaya
Bizingga
Sudo-melle
Mazori
SYBORGU
Kambari
BUSSA
Yauri
Nikki
Assafoodae
Kiama
BARGA
Eyakedeo
Badjebo
NUPE
Buka
Rabba
Saraki
Ilorin
YORUBA
DAHOMEY
ABOMEY
Uhwawe
IJEBU
Ibadan
Ilesa
Ife or Modakaki
Ijama
Ado
Ondo
Ogbo-Bini
Ibo
BENIN
Bonu
IGARA
ADO
EDOH
IGALA
Ishiel
Isiaku
Abaja
Onitsha
Nsube
Asaba
Oko
Ibadchi
Ibo
Nidoni
BENDO
Brass
New Calabar
Bonny
Old Calabar
Bight of Benin
Mouths of the Niger
Scale of Miles
0 5 10 20
Mouths of the Kwara or Niger

10
12
14
LAKE CHAD
KUKA
CHASR EGGOMO OR BIRNI
KOYA
Ngornu
Gomati
Alargheh
Yedi
Showa
Legari
Dikowa
Afade
Kotoko
Magomeri
Maiduguri
Uji
Karaguaro
Kerrekerre
Logone
Waza
Marghi
Doloo
Wandala
Malam
Mubi
Fatawel
Mt Mendif
Birder
Segaro
Tangalé
Sarawa
Meigo
Gider
Baila
Damza
Lere
Rihago
Bundang
Yola
Bagheo
Muri Mts
Darroro
Yungurru
Jember
Hamaruwa
HAMARUWA
Chamba
Lamorde
Agumna
Lidang
Lame
Ray Buba
RUBA N-JIDDA
Fumbina
Laro
Konicha
Jafo
Mbum Gorgo
AMDAMAWA
Sagde
Ngaundere
Tibati
Baya
BAYA
Solo
Farfar
Mt Labul
BUTE
Rongore
Yenda
Korongo
KOTOFO
TIKAR
Yali OR TEKA
AGANYE
YALA
Mt Langwaji
Bubalentong
Bormona
Mangohirin
Bombom
Fandu
Jolumjungo
Mfut
Mo
MOKO
MRIKUM OR MBUDIKUM
Bamom
Ndob or Bandob
Rumanki
Rufum or Lufum
BAYONG
Pati
Bandan
Bam
Ndukori
Tintu
Nzo or Banzo
Bonkoi
Bidema
Rumbi Mts
Duke Town
Old Town
Cameroon Mt
Mt Allen
Isubu
Dwari I.
Scale of English Miles
Stations of the Church Missionary Society
Pastorate Stations
Out Stations
Longitude East of Greenwich
Stanford's Geographical Estab.t Charing Cross

NIGER MISSION.

In 1841 an expedition, under the command of the late Admiral (then Captain) H. D. Trotter, consisting of three steamers of the Royal Navy, was sent up the Niger by H. M. Government with a view to promoting the substitution of an innocent and profitable commerce for that traffic by which the Continent of Africa has so long been desolated (Parliamentary Papers, No. 57, 1840). It was accompanied by one of the Society's Missionaries, who had spent ten years in Sierra Leone, the Rev. J. F. Schön, and also by Mr. Samuel Crowther, a liberated Negro slave, and now the Native Bishop of the Niger, as well as by other Native teachers. The expedition was generally denounced as a failure, for the mortality among the Europeans who engaged in it was most disastrous, forty-two white men out of 150 having died in sixty-two days. Mr. Schön, however, had thus the opportunity of commencing the study of the Hausa, one of the most important and most widely-spread of the African languages, and he has since been able to translate portions of the Old and New Testament into that tongue. The Christian Negroes, also, who returned from this expedition, brought back to their countrymen in Sierra Leone the intelligence that the way was now open to them to return to their long-lost home.

In 1854 a second Niger expedition penetrated successfully 500 miles into the interior, and reached Gurowa, above Bomanda, in the Hamaruwa country. This is on the Tchadda or Binue* branch of the Niger, nearly 300 miles from its confluence with the Kworra. The expedition was in the river sixteen weeks, and they returned in good health and spirits, not a single death having occurred either among the Europeans, twelve in number, or the fifty-four Africans, of whom the exploring party consisted. A third expedition, during the summer of 1857, was projected by the late Macgregor Laird, Esq., and successfully carried out with the sanction and aid of H. M. Government, and it was his purpose to arrange for an annual ascent of the river.

As on the previous visit the Natives everywhere had expressed their willingness to receive Christian teachers, it was determined to commence a Niger Mission; accordingly, two Native clergymen and five Native teachers accompanied the expedition of 1857, and Mission stations were formed at Onitsha, at Gbebe, near the confluence of the two branches of the Niger, and at the town of Rabba, on the Kworra branch of the Niger, which before its depopulation by civil war had been one of the chief towns in the territory of the King of Nupe, a feudatory of the Foulah Sultan of Gando.

An accident, however, befell the steamer *Dayspring*, for in ascending the Kworra she struck upon a sunken rock about twelve miles above Rabba, and became a wreck. All the company were saved in boats, but most of their property was lost. Owing, however, to this disaster, the Rev. S. Crowther had increased opportunities for becoming acquainted with the country and the people, and he eventually found his way overland to the coast, passing through several important towns, and among others the Ilorin already mentioned.

From its commencement, in 1857, the Niger Mission has been conducted wholly by Native clergy and Native teachers, who have been under the general superintendence of Bishop Crowther, the first Native convert raised to the episcopate. The Rev. S. Crowther, who had been created D.D. by the University of Oxford, was set apart as Bishop of the Niger in Canterbury Cathedral on St. Peter's day, 1864. The history of his episcopate has been eventful in many respects, and the labours of himself and of those associated with him encourage the hope of Africa being evangelized through the agency of her own converted sons, if they are true to themselves and to their Lord.

By the blessing of God, the work has prospered in spite of special difficulties, which, for the most part, are unknown in other countries which enjoy

* In the Batta language, which is chiefly spoken near Yola, the name "Binue" signifies the "Mother of Waters."

the blessings of a settled Government. In illustration of this, we may refer to the circumstances under which Rabba and two other important stations had to be given up. Rabba had been scarcely occupied when in 1860 it was closed against Missionaries. No reasons were assigned for this step, which was probably due to the jealousy of the Christians entertained by the Mohammedans, whose influence is predominant in that quarter. The next station to be given up was Gbebe, which, in consequence of civil war, was reduced to a ruin. Happily, in anticipation of this contingency, the new station at Lokoja had been formed only a few miles from Gbebe, but on the opposite bank of the river. The third station, Idda, commenced in 1864, was given up in 1867, owing to the Atta (king) refusing to protect the agents against the treacherous conduct of the subordinate chiefs, one of whom, Abokko, after having been on terms of friendly intercourse with Bishop Crowther for twenty years, made him prisoner without any provocation, and then demanded 1000*l.* for his ransom. On this occasion, unfortunately, the Consul, Mr. Fell, was killed while effecting the Bishop's release.

But if stations have been given up, on the other hand fresh centres have been occupied. Thus a new station was formed at Akassa, at the Nun mouth of the Niger, as a basis of operations both for labours among the degraded tribes of the Delta, and to maintain a free communication with the Upper Niger. Near Akassa is the Mission station of Brass, on the river of that name, and at the Bonny mouth of the Niger is the Bonny Mission, amidst a population who are (or were) cannibals like that at Brass. The king and chiefs of Bonny, however, were induced to guarantee a portion of the funds needed for a Christian Mission. Under a similar guarantee a new centre of Christian effort has recently been opened at New Calabar, which, like the other Delta stations, is situated on one of the estuaries of the Niger. From the old station of Onitsha, the first occupied on the Niger, work has branched out to Osamare, Asaba, and Alenso; and a new Missionary outpost has been added at Kipo Hill, opposite Egan, a place about midway between Lokoja and the old station of Rabba. At no great distance from Egan is Bida, the present capital of Nupe, with a population of about 80,000 souls.

Advancing now, as we hope the Niger Missionaries will do before long, into that part of the interior which may be called Central Negroland, the Foulahs first claim further notice, for their authority is paramount throughout the greater part of this tract, and they are found widely scattered through a vast geographical region, extending from the mouths of the Senegal and the Gambia on the west to the kingdoms of Bornu and Mandara on the east.

Formerly the Foulahs did not live in towns, but in temporary huts, generally in the midst of unfrequented woods. They were a pastoral people, and were reputed to live an inoffensive, harmless life, spending a great part of their time in reading the Koran and other religious books. At the end of the last century one of their number, Sheikh Othman, usually known by the name of Danfodio or the learned son of Fodio, professed to have received a message direct from God calling upon him to wage war with the Pagans. The Foulahs who gathered round him from all the different countries, even from the more distant Foulah kingdoms in the West, he placed under different chiefs, "giving each chief a white flag, and told them to go and conquer in the name of God and the Prophet, as God had given the Foulahs the lands and the riches of all the infidels." Animated by a burst of religious fervour, the Foulahs carried everything before them, and in a short time the supremacy of Sheikh Othman was acknowledged far and wide. On his death, in 1817, Sheikh Othman left Sokoto and the larger part of his conquered territory to his son, Sultan Bello, and the rest to his nephew, Mohammed Bin Abdallah, with his headquarters at Gando. The town of Sokoto, which was built about the year 1805, is still regarded as the capital of the empire, although Aliyu, the son and successor of Sultan Bello, transferred his residence to Wurno, which is about five miles distant. The energy and vigour displayed by the founder of the Foulah power are no longer shown by his successors; freebooters and

others show increased boldness, plundering within a few miles of the capital, and distant feudatories give signs of shaking off their allegiance.

Among the tribes brought under subjection by the Foulahs, the most important were the Bornuese and the Hausas—the former of whom, at a very early period, recovered their independence. The Bornu kingdom was formerly the most powerful of all in this part of Africa, and one energetic prince who reigned in the twelfth century was able to extend his influence as far as Egypt. Then came a time of civil wars, during which the reigning chief was expelled from the home of his fathers in Kanem, on the east of Lake Tchad; and, although one of his descendants recovered the province, the seat of Government was changed, Birni Ghasreggomo becoming the new capital. This was captured by the Foulahs in 1808, and the king became a fugitive. In the struggle for freedom which followed, a prominent part was taken by Sheikh Mohammed of Kanem. Like Danfodio, he declared that he too had seen a heavenly vision; and, rallying round him a band of bold spearmen of Kanem, he hoisted the green flag and attacked the invaders. He met with such marked success that, in ten months, the Foulahs were completely driven out of Bornu, and the leader who thus delivered his country became virtually its ruler, although he still professed allegiance to the lawful king, whose ancestors had for eight centuries or more reigned over Bornu. The constant struggles between the two parties were only brought to a close in 1846, when the last of the old Bornu dynasty was killed in battle.

The Hausas are a very important section of the population of Central Negroland. At one time there was a Hausa Heptarchy or cluster of seven States, called Biram, Daura, Gober, Kano, Rano, Katsena, and Zegzeg. One of these, Gober, is still struggling for independence; the capitals of others, as Kano and Katsena, have not lost all traces of their former grandeur. Dr. Barth refers in terms of commendation to the "fine and beautiful country of the Hausas" with "its cheerful and industrial population," who, by their liveliness and intelligence, contrast favourably with their neighbours. They are not, however, so warlike, and thus, before their subjugation by the Foulahs, some of the Hausa States were more or less under the domination of Bornu.

Notwithstanding that Islam has spread largely, there is still a considerable pagan population in this part of Africa which suffers terribly from the slave-hunting expeditions which their Mohammedan neighbours are constantly organizing against them. Every traveller in turn has expatiated upon the barbarities practised upon these occasions. The evil is by no means suppressed, for Dr. Nachtigal, the last to visit this part of Africa, records that slaves now constitute almost the only article of export from Bornu.

There is, however, one pagan tribe who owe to their position a complete immunity from the visits of the slave-hunters, and who, having secure fastnesses to which they can retreat, are able to plunder with impunity all their neighbours. These are the piratical Budummas, who inhabit the numerous islands which are scattered along the shores of Lake Tchad, and who, by means of their boats, are able to move rapidly from one end of the lake to the other, so that they often suddenly appear when they are the least expected.

Very like the Budummas in their plundering habits are the Tuariks and the Tibboos of the Great Sahara desert. They are at deadly feud with one another, and their hands at the same time are against every one; and although some clans have settled in the more verdant spots in the desert, and some are found even in the cities of Negroland, the more hardy among them lead a wandering life, and hold in contempt all who live in houses and cultivate the ground. They are constantly making predatory excursions into Bornu and the unprotected parts of the Foulah kingdom.

With all these elements of disquiet, it is not surprising that traces of desolation and anarchy should everywhere meet the eye. Dr. Barth records how districts, which had been flourishing and populous on his first visit, were found by him four years later in a desolate and devastated condition, tens of

thousands of unfortunate people having been carried away as slaves from their native homes into distant regions. Even the larger cities, which still retain some importance, have but a small portion of their walled area inhabited. Thus Kano, now the great commercial entrepôt of Negroland, embraces an enormous area, yet only a small portion of it is inhabited by some thirty or forty thousand souls.

The far-famed city of Timbuctoo, widely known as a great seat of Mohammedan learning and worship, and as a centre of commerce, has, in spite of its admirable position, suffered materially from the contention between rival tribes, which is ever surging in it and around it. According to Dr. Barth, who visited Timbuctoo in 1853–54, "it has rather unjustly figured in Europe as the centre and capital of a great Negro empire, while it never acted more than a secondary part at least in earlier times." The circumference of the city at the present time is reckoned by Dr. Barth at a little more than two miles and a half, and the whole number of the settled inhabitants of the town at about 13,000, with a floating population ranging from 5000 to 10,000.

Such is the region on the threshold of which the advanced guard of the Church of Christ has been for some years at the confluence of the two branches of the Niger, and into which, when God shall open the way, the Gospel will advance. There will be thus supplied the only effectual antidote to the great evils from which the people are now suffering, and an end will be put to those infamous slave-hunts and religious wars which are spreading devastation and desolation all around.

Three important steps have been taken in this present year (1878) for the consolidation and extension of the Niger Mission. (1) A steamer of light draft, fitly named the *Henry Venn*, has been supplied to the Mission, enabling the Bishop to visit the various stations at all seasons of the year. (2) Mr. Ashcroft, the Society's valued industrial agent on the West Coast, has been appointed to relieve the Bishop of the secularities of the Mission, which have hitherto so heavily pressed upon him. (3) The Bishop has, with the approval of the Archbishop of Canterbury, appointed his son, the Rev. Dandeson Crowther, and the Rev. H. Johnson, to be the Archdeacons of the Lower and Upper Niger—a pledge, we trust, that the Mission will continue to grow and flourish under a purely Native agency.

Languages and Books.—*Hausa*—Primer, Vocabulary with Grammatical Elements of the Language; Second Reading Book, in two parts, the first part being transcribed in Arabic characters; Grammar, with an appendix of Specimens of the Hausa literature; Translations of Genesis, Exodus, Gospels, and Acts of the Apostles. *Ibo*—Primer; the Gospels of SS. Matthew, Mark, and Luke; the Book of Common Prayer; Church Catechism; Grammatical Elements of the Ibo Language. *Nupe*—Grammar and Vocabulary, by Bishop Crowther; the Gospels of St. Matthew and St. John are in manuscript, and a portion of the former has been printed.

CHRONOLOGICAL STATISTICS.

1857	Onitsha.	1866	Bonny.
1857	Rabba.*	1868	Brass.
1857	Gbebe.*	1872	Osamare.
1861	Akassa.	1875	New Calabar.
1864	Idda.*	1875	Asaba.
1865	Lokoja (occupied in place of Gbebe).	1876	Egan.

	1857	1862	1873	1878
Native Missionaries	1	2	9†	11†
European Lay Agent	..	..	..	1
Native Lay Agents	5	8	17	14
Native Christians	..	..	322	900
Communicants	..	..	146	201
Schools	..	1	6	7
Scholars	..	24	170	235

* Since relinquished. † Including Native Bishop.

EASTERN AFRICA

25°
30°
35°
40°
45°
5°
0°
EQUATOR
MOMBASA
Miles
Shimba
INDIAN
OCEAN
Baria
Condokoro
BERRI
Tarragelle
KATOOKA
KOSHI
Dégherra
MONBUTTOO
M'CAROLI
SUDOLI
KIDI
ALBERT N'YANZA
VICTORIA N'YANZA
MASOGA
Ripon Falls
Masaka
Mt Mfumbiro
Kiro L.
UKARANGA
Mombitt
Usuri
KAZE OR TABORO
(UNYANYEMBE)
Uvinza
Ukimbu
Lobanda
L. Kanolondo
Kasongos
UGUHA
LAKE TANGANYIKA
Kilando
Banda
FIPA
Mpurra
Mowa
KATANKA
Kilemba
L. Kassali
Benya
Babire
Lohinga
Babembe
Chamate
Kimate
Lombe
Kiambi
Kirua
Mpwapwa
Godema
Emery Hills
Kisulutini
Rabbai Mpia
Port Reitz
Mombasa I.
MOMBASA
Fort Jesus
Mombasa
Andromachi Reef
Shimba
Gallaland
Shebeyli
Webbe or Hamess R.
Magadoxo
Brava
Somali
Tegiri
Juba or Jub
Port Durnford
Arlett Hills
Pattas
Mando I. & Lamo
Kilima Njaro 20065
Formosa Bay
MELINDE
MOMBASA I. & T.
Pemba I.
Zanzibar I.
ZANZIBAR
UZEGURA
UZARAMO
Monfia I.
Lufiji or Rafiji River
Mohyra L.
Kilemba
Kiwali
Kwamba
L. Kassali
Mpanda
Tiande
LOPERE
Mohyra
Mpwapwa
Mukondokwa
Mukondolwa
Kanyenye
UGOGO
Kilema
Mokaria or Ukombwe
Kiranimbo
Chilalu
Tumbulu
Misonghe
Manyara
Ukamba
Mgunda Mkhali
Forest
Mabunda
Mbuyuni
Mbwemkuru
Mbemkuru
Kisaki
Mbwarangandu
Mbwarangandu R.
Mbwemkuru R.
Kisaki
Mbwarangandu
Mbwemkuru

Standard Geog.l Estab.t 56 Charing Cross

EAST AFRICA.

When the feat of circumnavigating Africa—first performed, there is good reason to believe, by the ships of Pharaoh Necho, B.C. 600—was accomplished more than 2000 years after by the Portuguese under Vasco de Gama in 1498, it gave a marked impulse to the intercourse between Europe and the East, which has received a wonderful development in our days from the telegraph, from steam, and from the opening of the Suez Canal. The Portuguese, since displaced by other more favoured nations, were foremost at that time in commercial enterprise, and they proceeded to form a chain of flourishing settlements linking together the East Coast of Africa, Arabia, Persia, and India.

In this chain of settlements, linking Africa with India, may be mentioned Muscat in the territory of Oman, which forms the extreme eastern shoulder of Arabia, because the Arabs of Oman have long been intimately connected with East Africa, first as simple traders, then as settlers and slave-dealers, and, lastly, as the dominant race, exercising an influence, too often for evil, upon the Negro population of the far interior of Africa.

With more or less interruption, the Portuguese maintained their position for almost a century and a half, but were finally driven, utterly and for ever, from the shores of Oman and the Persian Gulf. The Arabs of Oman came then for a time under Persian rule, but they delivered themselves from the yoke of strangers in 1759, when they proclaimed Ahmed-ebn-Saeed first Sultan of Oman, or, as he is usually called by Europeans, the "Imam of Muscat." His grandson and successor, Said by name, was a remarkable man, and, during his fifty-two years' reign (1804—1856), not only consolidated and extended his power in Arabia and on the Persian Gulf, but also established his supremacy in the islands of Zanzibar, Pemba, and Monfia, and in a region known as the *Suahil*, extending along the coast of East Africa. On his death-bed Said divided his possessions between his three sons, and his African dependencies thus fell, in 1857, to the share of his second son, Sultan Mājid. He was not, however, allowed to retain them without dispute, the settlement of which was effected by the British Government, who decided that he should pay to the head of the family at Muscat a subsidy annually of about 8000*l.* sterling. Of this payment Sultan Mājid's brother, Said Burgash, the present Sultan or Syud of Zanzibar, has been relieved by the recent Treaty negotiated by Sir Bartle Frere, in 1873, for the more effectual suppression of the slave-trade.

It has already been mentioned that efforts for the reformation of the fallen Church of Abyssinia were made by the Church Missionary Society; and Bishop Gobat, and subsequently Dr. Krapf, resided each of them three years in that country (Gobat, 1830—1833 ; Krapf, 1839—1842) in furtherance of the Society's objects. Dr. Krapf chiefly sojourned in the southern province of Shoa, and accompanied its tributary king on an expedition against the wild tribes to the south and east—the Somali and the Galla. His compassion for them was thus much awakened ; and finding, after a temporary visit to Alexandria, his return to Shoa absolutely prohibited, he made his way to Zanzibar. Here he met with a kind reception from Syud Said, the Imam of Muscat, who at that time was residing in Zanzibar. He gave him a letter of safe conduct to the Governors on the coast, in which Dr. Krapf was commended to their consideration "as a good man who wishes to convert the world to God." Armed with this letter, and depending more upon God to direct his steps, Dr. Krapf proceeded to explore the coast districts, and finally, in 1844, selected the Island of Mombasa as the basis of operations for the continent.

Mombasa, containing a population of about 12,000, is about three miles long by two and a half broad, and on the north-east side it is separated from the mainland only by a shallow ford. It is situated on an estuary which forms one of the finest harbours along the whole coast of East Africa. It is picturesque in appearance, has a soil capable of growing the richest produce, and is a busy centre of commerce, with a mixed population of Arabs, Negroes, Belooch soldiers, and Indian traders.

there and at Rabbai, and are being trained in habits of industry and the knowledge of the Gospel. Mr. Price, having inaugurated the Mission, returned to England, but a competent staff is engaged in the work.

The future importance of this freed slave settlement has, however, been lessened by an event which calls for devout thankfulness. This is the virtual, and it is hoped final, extinction of the East African slave-trade. Commander Russell, R.N., who was for a time Lay Superintendent of Frere Town, on his return to England in the spring of this year (1878), was able to report that "owing to the constant watchfulness of H.M. Consul-General at Zanzibar (Dr. Kirk), and of the British cruisers on the coast, aided by the ready co-operation of the Sultan of Zanzibar, the slave-trade was almost entirely suppressed."

But the Mombasa Mission ought still to be an important base for Missionary work. As yet little has been done for the evangelization of the Wanika and other interior tribes, but many are now settling down around the station at Rabbai, and placing themselves under Christian instruction, and from the Giriama district, fifty miles to the north, a band of Christians has been gathered out, who are leading consistent lives in the midst of surrounding heathenism.

Sir Bartle Frere has observed that "the work has to be done almost as completely *ab initio* as when mankind were first dispersed after the confusion of tongues; bonds of union have to be sought, and communities knitted together; life and property have yet to be made secure; letters and all but the rudimentary arts are still to be learnt." If, however, God should be pleased to favour the efforts now put forth, then anarchy will give way to peace; and, in the place of broken family ties, there will be the membership of Christ's redeemed; and in place of degrading rites and superstitious ceremonies, the spiritual worship of the true and living God.

The Universities' Mission to Central Africa, which was begun some years ago by Bishop Mackenzie on the Zambesi River far to the south, now, under the leadership of Bishop Steere, has its head-quarters at Zanzibar, with one or two stations on the mainland. The United Free Methodists are established at Ribe in the Wanika country, a little north of the C.M.S. Mission.

Languages and Christian Books.—In 1851 Dr. Krapf published an outline of the elements of the Kisuahili language and a vocabulary of six East African languages, viz. Kisuahili, Kinika (spoken by the Wanika), Kikamba (spoken by the Wakamba), Kipokomo (spoken by the Wapokomo, who inhabit the banks of the river Dana), Kikiau (the language spoken in the country between Lake Nyassa and the coast, and also on the north-eastern shores of that lake), and the Kigalla (the language of the Galla tribes found near the Dana river). The late Rev. J. Rebmann collected materials for dictionaries of the Kisuahili, Kinika, and Kinyassa languages, which have been prepared for the press by Dr. Krapf. There is further a vocabulary of the Kikuafi language by Dr. Krapf. The Gospels have been translated into the Kigalla language; St. Mark's Gospel into Kikamba; St. Luke, St. John, and two Epistles into Kinika; and St. Matthew, St. Luke, St. John, Romans, Ephesians, Psalms, Books of Kings, and Common Prayer into Kisuahili.

CHRONOLOGICAL STATISTICS.

1844 . . . . Kisulutini. | 1875 . . . . Frere Town.

	1846	1866	1878
European Missionaries	2	1	2
European Lay Agents	—	—	3
Native Agents	—	—	10
Native Christians	—	6	450
Communicants	—	—	44
Schools	—	—	3
Scholars	—	—	150

VICTORIA NYANZA MISSION.

[THE Map is based partly on Mr. Stanley's, published in his "Dark Continent;" partly on a carefully drawn map of the route of the Mission party, sent to the Society by the Rev. C. T. Wilson; and partly from various other sources. The red line starting from Bagamoyo shows the route of the Mission party; but the line from Saadani to Mampani is Mr. Mackay's new road, and the double line through Ugogo shows the routes of the two divisions, the northern being that of Mr. O'Neill's caravan, the southern of Lieut. Smith's.]

IN the second century, A.D., the Greek geographer Ptolemy described the River Nile as issuing from two great lakes at the foot of the Mountains of the Moon. In the twelfth century the Arab geographer Aboulfeda asserted, on the authority of a traveller named Ibn Said, that the Nile flowed out of a lake having the enormous dimensions of $9\frac{1}{2}$ degrees from north to south. Again, in the sixteenth century, the Italian, Pigafetta, in a work on the Congo, affirmed the existence of Ptolemy's two lakes, but gave them, on the authority of Duarte Lopez, a Portuguese, a different relative position. Several later geographers—such as Mercator, in 1630; Vischer and De Witt, in 1648; and John Ogilby, in 1670—laid down some of the principal features of the African continent.* But when the advance of science demanded accuracy in cartography, accepting nothing on hearsay, these conjectural maps were discarded. In 1788 the newly-formed African Association put forth a statement in which the following words appear:—

"Africa stands alone in a geographical view! Penetrated by no inland seas; nor overspread with extensive lakes, like those of North America; nor having, in common with other continents, rivers running from the centre to the extremities; but, on the contrary, its regions separated from each other by the least practicable of all boundaries, arid deserts of such formidable extent, as to threaten all those who traverse them with the most horrible of all deaths, that arising from thirst!"

Accordingly, English maps of Africa, from that of John Arrowsmith, in 1806, down to twenty years ago, ventured only upon a vague outline of the "Mountains of the Moon," and made no attempt to indicate the lakes.

The first distinct rumour of their existence in modern times was heard by Dr. Krapf while on one of his journeys in 1851. In 1856 the geographical world was startled by the appearance of a map drawn by Mr. Rebmann and Mr. Erhardt from Native information, showing an enormous inland sea at two months' journey from the east coast, different parts of which appeared to bear different names—"Sea of Unyamuezi," "of Ukerewe," "Nyandja," "Nyassa." This gigantic lake stretched from the equator to 12 deg. S., where its waters were supposed to feed the Zambezi; while the Mountains of the Moon, which bordered it on the north, cut it off from being the source of the Nile.† It was the interest excited by this map that led to the expedition of Burton and Speke in 1857, which resulted in the discovery, not of one huge sea, but of two smaller though still magnificent lakes—first, Lake Tanganika, and then (Aug. 1st, 1858) the Sea of Ukerewe, to which Speke gave the name of the Victoria Nyanza—"Nyanza" meaning Lake. Speke says (*Nile Sources*, p. 364),—

"The Missionaries are the prime and first promoters of this discovery. They have been for years doing their utmost, with simple sincerity, to Christianize this Negro land. They heard from Arabs and others of .... a large lake or inland sea ..... Not being able to gain information of any land separations to the said water, they very naturally, and, I may add, fortunately, put upon the map that monster slug of an inland sea which so much attracted the attention of the geographical world in 1855-6, and caused our being sent out to Africa."

On this occasion Speke only saw the Victoria Nyanza at its southern extremity, and ascertained nothing respecting its size and shape, or as to the issue from it of the waters of the Nile. But in 1861 he undertook a second expedition with Grant, the main result of which was communicated in his famous telegram, "The Nile is settled." The dimensions of the lake were approximately fixed, and the Nile was found to flow out of it northward.

On this journey, two great monarchs, ruling over large territories, Mtesa, king of Uganda, and Rumanika, king of Karagué, received for the first time

* Mr. H. M. Stanley, in his recently published "Dark Continent," reproduces a part of Daffer's Map, 1676, showing the two lakes and the Nile flowing out of them.

† The main features of Rebmann's map are also reproduced in Mr. Stanley's book.

the visit of the white man; and a very interesting account was given of them. Both countries were found to be peopled by a race quite distinct from the Negro, called the Wahuma, and supposed to have had their origin in Abyssinia or the Galla country, and to belong to what Speke calls the "semi-Shem-Hamitic race of Ethiopia." The rulers of the two countries were very different. Mtesa was a self-indulgent and capricious youth; Rumanika much older, and dignified and gentle in an unusual degree.

In 1859 Livingstone discovered Lake Nyassa; and in May of that year, quite ignorant of Speke's two lakes farther north, he wrote home, "This is what the Church Missionary Society has been thinking of for many years." In his later journeys, 1868-71, he discovered several smaller sheets of water south and west of Tanganika, which the later journeys of Cameron and Stanley have shown to be the head waters of the Congo. Meanwhile, in 1864, the Albert Nyanza, far to the north, had been revealed by Sir Samuel Baker. Thus quickly, when once the impetus was given, the great Lake region of Eastern Central Africa was opened up; and that impetus came from the missionaries of the Church Missionary Society.

In 1874 Mr. Stanley undertook his second African journey, commissioned by an English and an American newspaper to complete the explorations which Livingstone had left incomplete. Marching by a partly new route, he struck the southern end of the Victoria Nyanza almost at the point from which Speke had first beheld its waters; launched a boat he had carried with him; traced out the vast and diversified outline of the Lake; and paid his memorable visit to King Mtesa (April, 1875). He had, however, been preceded by Colonel Long, an officer attached to the staff of Colonel Gordon, the successor of Sir Samuel Baker as Governor of the territories on the Upper Nile recently acquired by Egypt. Both Long and Stanley found a great change in Mtesa. The latter wrote, "The Mtesa of to-day is vastly superior to the vain youth whom Speke and Grant saw. They left him a raw, vain youth, and a heathen. He is now a gentleman, and, professing Islamism, submits to other laws than his own erratic will."

Stanley set before the king the superior claims of Christianity, and, on his departure to continue his travels, he left with Mtesa a Negro lad, who had been brought up as a Christian in the School of the Universities' Mission at Zanzibar, and who, as it afterwards appeared, was in the habit of reading the Bible with the king.

The explorations of these travellers—Burton, Speke, Grant, Baker, Livingstone, Cameron, Stanley,—as well as of the Society's Missionaries whose journey will be presently noticed, have combined to give us a large amount of information respecting the Lake region, the routes to it both from the East Coast and by the White Nile, and the races and tribes inhabiting the vast territories thus laid open; and some brief notes on the geography and population will not be unacceptable.

The country between the East Coast and Tanganika is divided by Burton into five distinct physical regions. Three of these are traversed on the way to the Victoria Nyanza; and when this route turns northward, it crosses a part of the fourth, and then enters a region which may answer to Burton's fifth. (1) The first is the flat and marshy country on the coast, through which the rivers Wami and Kingani wind their tortuous courses to the coast. The traveller then gradually rises through a fine park-like country into,—(2) The highland district of Usagara, in which those rivers and many others take their rise. A mountain chain seems to stretch the whole length of Eastern Africa, from Abyssinia to Cape Colony, at a distance of 200 miles, more or less, from the coast. The highest known peaks in this chain are Kilimanjaro and Kenia, discovered (as before mentioned) by Rebmann and Krapf; the former being 20,000 feet, and the latter probably the same height at least. In Usagara, the mountains do not rise much above 6000 feet. The passes to be crossed are from 3000 to 4000 feet. (3) Next comes the dry and level plateau of Ugogo, in which belts of uninhabited and waterless country alternate

with densely populated districts where the track is described as almost like a long street. (4) Then a further ascent is made on to an extensive table-land, averaging 4000 to 5000 feet above the sea level. In the middle of this region is the country of Unyamuezi, the chief town of which, Kazeh or Taboro, in the district of Unyanyembe, is the great centre of East African trade, and head-quarters of an Arab governor under the Sultan of Zanzibar. Kazeh is nearly 400 miles from the coast as the crow flies, and 550 by the usual route. To reach Lake Victoria this table-land is crossed diagonally at its north-eastern end, through Ukimba and Ituru; and here are first observed a number of streamlets flowing northwards, which unite to form the river Monaungah, Leewumbu, or Shimeyu (it appears to bear all three names), which falls into the Lake at its southern end. These streamlets are the remotest sources of the Nile yet discovered. (5) The table-land falls away to the north, and the traveller approaches the Lake through the rich thickly peopled and well cultivated country of Usukuma—"a land flowing with milk and honey." The marching distance from the coast opposite Zanzibar to the southern end of the Lake is about 700 miles.

Space will not allow of any account of the numerous tribes inhabiting these territories, the Wasagara, Wagogo, Wanyamuezi, Wasukuma, &c.* Of their religious notions scarcely anything is known; but they are undoubtedly Pagans of a low type. The half-Arab Wasuahili of the coast are Mohammedans.

The Victoria Nyanza itself, as circumnavigated by Stanley, proves to have an area of 21,500 square miles, being two-thirds the size of Ireland and twice that of Belgium. It is studded with numerous islands, particularly Ukerewe near the south end, which is as large as the Isle of Wight. The Equator crosses the Lake near its northern shore. The country on the south and east sides is inhabited by many independent tribes, governed by petty kings; but on the western side is the important kingdom of Karagué, and on the north and west the still larger kingdom of Uganda, to which Karagué itself and many other neighbouring states owe allegiance.

Mr. Stanley estimates the area of Uganda proper at 30,000 square miles, disposed in the form of a crescent round the north-western banks of the Lake, 60 miles broad and 300 long,—and the population at 750,000; to which he would add 40,000 square miles, and 2,000,000 people for the tributary provinces. He describes the soil as inexhaustibly fertile, and the productions as of great variety—"ivory, coffee, gums, resins, myrrh, lion, leopard, otter, and goat-skins, ox-hides, snow-white monkey-skins, and bark cloth, besides fine cattle, sheep, and goats." The varieties of cereals, vegetables, and fruits, are numerous. Of the Waganda people he speaks unfavourably, so far as their moral character is concerned. In person they are tall and slender, clean and neat. They are manifestly of a different race from the Negro tribes, and their superior intelligence is remarkable in many ways.

The approach to Uganda from the north is by the White Nile. The extensive regions lying between 1 and 10 deg. north latitude have been described in Sir S. Baker's works. They have been lately annexed by Colonel Gordon to the dominions of Egypt, and there is now steam communication on the Nile as far as the Albert Nyanza, while military out-posts have been stationed at different points as far as the frontier of Uganda. The Wanyoro, Madi, and Bari tribes inhabiting these territories are exceedingly fierce and savage, and the latter rank very low in the scale of civilization.

It only remains to give a brief account of the Church Missionary Society's Victoria Nyanza Mission.

On November 15th, 1876, appeared Mr. Stanley's famous letter in the

* It may be well here to explain that in the East African languages the prefixes *U*, *Wa*, *M*, *Ki*, denote respectively the country, the people, an individual, and the language. Thus, *U-ganda*, the country; *Wa-ganda*, the people of Uganda; *M-ganda*, one of the Waganda; *Ki-ganda*, the language of Uganda. *Ki*, indeed, is more than a particle denoting language. It makes the word it is attached to a generally descriptive adjective, like the word "*English*."

Daily Telegraph, announcing his arrival in Uganda, and communicating King Mtesa's readiness to receive Christian teachers. Three days after, a sum of 5000*l.* was offered to the Church Missionary Society towards the expense of a Mission to the Victoria Nyanza, and another promise of 5000*l.* was soon afterwards received.

On the 23rd, a Special Meeting of the Committee was held, to consider the proposal. The enterprise was confessedly a difficult one. The journey was long and arduous; if successfully accomplished, the Mission would be some 800 miles from its base upon the coast; it was very doubtful what reliance could be placed upon the sincerity, or at least upon the stability, of Mtesa's good intentions. But it was felt that this was no mere call from the King of Uganda, no mere suggestion of an enterprise never thought of before. The past could not be forgotten. The long chain of events which had led to the invitation stood out before the memory. At one end of the chain was a fugitive Missionary of the C.M.S., led by the providence of God to a point on the coast where he heard vague rumours of a great inland sea, covering a space till then blank upon the map. At the other end of the chain was the C.M.S. again, offered a noble contribution to undertake the work of planting the banner of Christ on the shores of the largest of the four or five inland seas discovered in the meanwhile. Was not the call from God? Like Paul at Troas, "Immediately we endeavoured to go, assuredly gathering that the Lord had called us for to preach the Gospel unto them."

Within seven months from the resolve of the Society to undertake the work, a picked Missionary party, fully equipped with every appliance both for the arduous march before them and for a settlement far in the interior, stood on the shores of the great Continent. They were seven in number. One of these was to establish an intermediate station at Mpwapwa in the Usagara mountains; two others, after marching 230 and 300 miles respectively, were sent back to the coast invalided. Four men, after six months' march, reached Kagei, at the southern end of the Lake, in the early part of 1877. These were Lieut. G. Shergold Smith, R.N.; the Rev. C. T. Wilson, B.A.; Mr. T. O'Neill, an architect; and Dr. John Smith, a medical man. The last-named died at Kagei, shortly after his arrival.

In June Lieut. Smith and Mr. Wilson sailed across the Lake to Uganda, and reached Rubaga, the capital, on the 30th. They were welcomed most warmly by Mtesa, who avowed himself a believer in Christ, and asked for further instruction.

For several months Mr. Wilson continued, by Mtesa's invitation, to hold Christian services regularly in the palace, with many tokens of encouragement. In the meanwhile Lieut. Smith returned across the Lake to Ukerewe, where Mr. O'Neill had remained to build a large boat for the conveyance of their heavy stores. While it was being finished, Lieut. Smith explored some of the rivers and creeks in the neighbourhood, and constructed some valuable maps and charts, which were duly sent to England.

The sad events that followed are well known. A quarrel arose between Lukongeh and an Arab trader; and ultimately the latter, being attacked and wounded, fled to the Mission party for protection. Lieut. Smith and Mr. O'Neill were then in their turn attacked, and they and their Native followers all killed except one man. This was on or about December 13th.

The Church Missionary Society is fully resolved, in the name of the Lord, and in full dependence upon His help and guidance, to prosecute the Victoria Nyanza Mission with unabated energy. Reinforcements are on their way to the Lake, both from the east coast and by way of the Nile. The Committee fully realize the difficulties of the undertaking; but, believing in the promise of the God of the whole earth, they have no doubt of ultimate success. "Surely," they say in the Annual Report of the Society for 1877-8, "in this Mission there may be confidently looked for the fulfilment of the word of truth, *They that sow in tears shall reap in joy!*"

THE HOLY LAND

Standford Geogl Estab.t 55 Charing Cross

MEDITERRANEAN MISSION.*

As early as the year 1811, chiefly through the representations of the late Dr. Claudius Buchanan, the Society's attention was directed to the Levant, and to Malta as a promising centre for Missionary operations. A grand and attractive scheme was proposed. It was represented, by persons who had the best means of information, that the resources and spirit of the Romish College de Propagandâ Fide had been well-nigh extinguished by the revolutions on the Continent; that the minds of Roman Catholics were prepared for listening to the pure doctrines of Scripture; that the decayed Churches of the East—the Greek, Armenian, Nestorian, and Coptic—were prepared for a revival; and that through them, once more quickened by Gospel truth, the Mohammedans of Europe, Asia, and Africa might be most effectually evangelized.

A Mission was accordingly commenced at Malta in 1815. Tours were made through Greece, Syria, Asia Minor, Egypt, and Abyssinia, by able and devoted Missionaries, and the results embodied in several volumes of *Christian Researches*. Much interest was awakened at home; and other Societies, especially those in America, were stimulated to enter on the same field of labour. A printing-press at Malta issued a large supply of religious books and tracts in the various vernaculars. Schools were opened in the island of Syra; and Missions commenced at Smyrna, at Caïro, and Abyssinia.

But the first hopes have not been fulfilled. Rome has revived. Nearer acquaintance with the Oriental Churches has demonstrated the tenacity with which they cling to their superstitions, and their repugnance to Scriptural light in its purity.

But perhaps the greatest hindrance of all to the spread of the Gospel has been the opposition of those in authority, particularly in Mohammedan countries, notwithstanding that during the present century much has been done by the pressure brought to bear upon Turkey by Christian nations to restrain the spirit of Mohammedan intolerance and bigotry. Thus, in deference to the views of the Christian powers of Europe, rather than from any change of opinion on the part of the Mohammedans, the Porte has been led to issue, from time to time, Imperial Firmans conferring upon the Christians of Turkey important rights and privileges. Such was the Hatti Sheriff of Gulhané issued by Sultan Abdul Medjid on the 5th of November, 1839, and the provisions of which were confirmed and rendered more comprehensive by the Hatti Humayun of 1856. By the terms of this last-named Firman the Christians could claim,—*First*, perfect freedom of worship and non-interference in all religious matters. *Secondly*, that their representatives should sit in the local councils, which were to be elected for the trial of certain cases. *Thirdly*, the right to purchase and hold landed property. *Fourthly*, the admission of the evidence of Christians in courts of law. *Fifthly*, the eligibility of Christians for military service and for promotion to the higher ranks of the army; and *Sixthly*, political and social equality for all Ottoman subjects without distinction of creed or class. Of these several stipulations the first and third have been carried out, and the second also, but in such a way that in the tribunals the Mohammedan element has always been dominant; but the three last have either been evaded or remained a dead letter. Unfortunately, the evils of Turkish administration were too deep-seated to be remedied by Imperial edicts, which, moreover, could not restrain the intense animosity and profound contempt which the Mohammedans had always entertained for their Christian fellow-subjects. Accordingly, the Christians have been reminded again and again of the insecurity of their position by fearful outbursts of fanaticism, of which the most recent manifestations have been the massacre of the European Consuls at Salonica and the atrocities in Bulgaria, which caused such a thrill of horror throughout Europe.

The exceptional circumstances of this field have given rise to special diffi-

* This article was written by General Lake at the end of 1876, before the Society's withdrawal from Constantinople and Smyrna.

culties, necessitating considerable changes from time to time. For example, the Church Missionary Society has found it necessary, for various reasons, to withdraw from Abyssinia, Cairo, Syra, and Malta; but, on the other hand, Palestine was occupied in 1852, and Constantinople (first occupied in 1819, and relinquished during the Greek war of independence in 1821) was re-occupied in 1858. In other words, what was formerly called the Mediterranean Mission has really now become a Mission to the Arabic-speaking population in the Holy Land, with two important centres among a population chiefly speaking Turkish—one in Asia Minor and the other in Constantinople.*

* It may be well to give in a foot-note a brief account of the Turkish power, with some particulars of the motley population under its rule in Europe and Asia.

The history of the Ottoman Empire may be said to commence with Othman, or Osman, the founder of the dynasty which still reigns in Constantinople, and who gave his name not only to the empire which his successors acquired, but to his fellow-clansmen, who always speak of themselves as Osmanlis, rejecting the name of Turk with disdain, as synonymous with barbarian. When Othman's father and a band of followers, leaving their old camping-grounds in Khorasan, came seeking a new home in Asia Minor, they were able on their arrival to render signal service to the Turkish or Seljukian Sultan of Iconium, who rewarded them by giving them a grant of land in the north-west corner of Asia Minor. In the troublous times which followed, Othman did not find it difficult to acquire fresh lands by conquest, and Broussa, during the first part of the fourteenth century, became his residence and seat of government. In the year 1354, the grandson of Othman succeeded in obtaining possession of some land in Europe in the neighbourhood of Gallipoli, which shortly afterwards fell into the hands of the Osmanlis, who thus obtained possession of the key of the Hellespont. In 1361, Adrianople was seized, and by the middle of the fifteenth century, the greater part of the population south of the Danube had been forced to acknowledge the supremacy of the Osmanlis, while at the same time they had enlarged their borders in Asia Minor. The Greek or Byzantine Empire, which had thus been deprived piece-meal of its outlying possessions, was finally subverted and supplanted when, on the 29th of May, 1453, Constantinople was captured by Sultan Mohammed II. The sixteenth century was marked by a great increase of the power of the Turks, for Selim (1512—1520), after having reduced Armenia and Mesopotamia, added Syria and Egypt to his dominions. He also obtained the recognition, by the Sheriff of Mecca, of himself and his successors as the spiritual head of Islam. In the long reign of Soliman the Great (1520—1566), the empire reached a degree of grandeur and prosperity which was never afterwards surpassed. He and his successors kept Europe in a continual state of alarm, from which it was not relieved till 1683, when in the battle of Vienna, fought on the 12th of September, Sobieski inflicted a signal defeat upon the Turks, from the disastrous effects of which they never recovered.

In modern times they have fallen so low that they must have succumbed to their own weakness, had not Great Britain and other Christian Powers interposed to prop up the falling House of Othman. The result of this has been to give to a small dominant class in Turkey complete impunity in maintaining an execrable system of administration, tainted by wholesale corruption and extortion, and to perpetuate the misery and degradation of a very large rural population, who, whether they are Mohammedans or Christians, have suffered equally from the rapacity of corrupt officials and the merciless extortion of the farmers of the taxes. Thus Asia Minor, once so rich, flourishing, and prosperous, now maintains but a sparse impoverished population, the area of whose lands under tillage has been steadily diminishing for years past. In parts of Syria the peasant has an additional burden weighing him down, for he is subject to periodical raids from the predatory desert tribes, and it has been stated that in the neighbourhood of Damascus the deserted are to the occupied villages in the proportion of three to one. The local Governors do not raise a finger to protect their people; on the contrary, it is stated that some of them receive black mail from the desert tribes.

How much these once rich and populous regions have been affected by centuries of misrule is shown by the scantiness of the existing population. Turkey in Asia, with an area of 660,870 square miles, has only a population of 16,050,000, or twenty-four to the square mile; and although excluding the independent states of Roumania (5,073,000), Servia (1,377,068), and Montenegro (190,000), Turkey in Europe with a population of 8,314,990, and an area of 138,264 square miles, shows a higher average density of population, amounting to sixty to the square mile, this is lower than that of any other state in Europe with the exception of the comparatively poor countries of Russia, Norway, and Sweden. Out of the 24,364,990 under direct Turkish rule in Europe and in Asia, about 16,200,000 are Mohammedans, some 3,600,000 in Europe, and 12,600,000 in Asia. Almost all of these are of the Sunni sect, and regard with deadly hatred their Persian neighbours, who are principally Shias. The remainder of the population of European and Asiatic Turkey are made up chiefly of Christians, among whom the most important communities are the Bulgarians (2,800,000), the Armenians (2,000,000), and the Greeks (2,000,000).

The Bulgarians are members of the Greek Church, and for many years they had to submit to the Greek Patriarch of Constantinople; but recently they have secured the management of their own ecclesiastical affairs, and the appointment of a Bulgarian Exarch.

The Armenians are, for the most part, members of an ancient Oriental Church, now

The representatives of the Church Missionary Society, labouring in Constantinople, have devoted themselves chiefly to the Mohammedans, very few of whom have seen their way to a profession of their faith in Christ. It may be questioned, indeed, whether the Turkish Government would not intervene, if any movement took place in favour of Christianity, as they did in 1864, when armed guards were sent to take possession of the Mission-rooms in which inquirers were accustomed to meet, and nine Mohammedans under Christian instruction were cast into prison. The effect of these proceedings was naturally to deter other Moslems from coming to the Missionaries. Still, in a quiet way, intercourse has been kept up with individuals, and some valuable works in the Turkish language on the Mohammedan controversy have been published and circulated with good effect. The same difficulties

governed by four Patriarchs, one of whom resides at Constantinople, while another, the superior of all, has his head-quarters at the famous Armenian Monastery of Echmiazin, near Mount Ararat.

The Greek Church, calling themselves "The Catholic and Apostolic Oriental Church," have four Patriarchates in Turkey, namely, at Constantinople, Alexandria, Antioch, and Jerusalem.

Among the smaller Christian communities are the Syrians or Jacobites (70,000), whose ecclesiastical head, styling himself the Patriarch of Antioch, recently visited England. He resides near Mardin in Mesopotamia, where most of his adherents are to be found, but he also claims to be the spiritual head of the Syrian Christians of India, who will be further noticed in connexion with Travancore. The Jacobites derive their name from a notable Syrian divine, Jacobus Baradæus, who flourished about A.D. 530.

Two other sections of Christians are the Latins (100,000), natives of the country, who have adopted the tenets and ritual of the Romish Church, with well-endowed convents and educational establishments, and the Maronites (250,000), who derive their name from their first bishop, who flourished in the seventh century. Their ecclesiastical language is Syriac, an unknown tongue to the people at large. Their Patriarch resides on Mount Lebanon. They are bigoted Romanists, but with certain usages of their own, most of their priests being married.

The Roman Catholics have also other adherents who have been gathered in from the Eastern Churches. For instance, there is the Greek Catholic Church, formed by a secession from the Greek Church about 120 years ago. The Patriarch resides at Damascus, and their ecclesiastical dignitaries are usually Arabs by birth, educated at Rome. In a similar manner, by secessions, Churches have been formed, owning allegiance to the Pope, which are styled Syrian Catholic and Armenian Catholic.

The list of Christian sects in this part of Turkey would be incomplete without a reference to the Nestorians (50,000) of Kurdistan and of the Tigro-Euphrates Valley. Formerly they were animated by an ardent missionary spirit, and in the words of the historian, "The Nestorian Church was diffused from China to Jerusalem, . . . and their numbers with those of the Jacobites were computed to surpass the Greek and Latin communions." Now with the Turks on one side, the Persians on the other, and the savage Kurds in their midst, they are reduced to great straits.

Among Mohammedan sectaries may be mentioned:—I. The Assassins or Ismaelites, who, dissenting in this respect from other Shia Mohammedans, maintain that their spiritual head, Ismael, was the seventh Imam. A notable Ismaelite was the "Old Man of the Mountain," of whom a very interesting account is given in Colonel Yule's "Marco Polo." The Khojahs, who are to be found in considerable numbers in India and East Africa, are noted adherents of Ismael. Their ancestors were Hindus, who were induced to become Ismaelites about 400 years ago by Pir Surdodin, a Missionary of that sect. II. The Metawileh, who, like the Ismaelites, are few in number and allied in faith to the Shias. III. The Ansayrii, who maintain the greatest secrecy regarding their religious system, which seems to be a compound of Paganism and Mohammedanism.

The Druses (100,000), like the Mohammedans, believe in the unity of God, but in other respects have not much affinity with them. They believe that God has manifested Himself in the person of several individuals, the last of whom was Hakim, one of the Fatimite Caliphs of Cairo, who lived in the eleventh century. His followers, Hamzé and Davazi, being expelled in A.D. 1020 from Egypt, took refuge in the Lebanon, where the teaching of the former found ready acceptance with the Druses. They have extended from the Lebanon to the Hauran, a great national stronghold, from which no Turkish force has been found strong enough to dislodge them. Here they defied Ibrahim Pasha and destroyed the flower of the Egyptian army. Dr. Porter, in his "Giant Cities of Bashan," describes them as "physically the finest race in Western Asia."

The Yezidis, the bulk of whom are to be found in Mesopotamia and Assyria, and who are supposed to be a remnant of the ancient Chaldæans, hold notions borrowed both from Christianity and Mohammedanism, but strangely perverted; but space will not admit of referring more particularly either to them or the gipsies or the Kurds, who are very much what they were in the days of Marco Polo, when he described them as "an evil generation, whose delight it is to plunder merchants."

and discouragements which have been experienced at Constantinople have attended the Mission at Smyrna.

Within the last year or two the Mission in the Holy Land has been extended, and now includes a station at Jaffa, another at Salt, the ancient Ramoth Gilead, and some schools established by the Rev. Dr. Parry in the Hauran, for the benefit of the Druses, which he has made over to the Society. The Committee have also undertaken to maintain the Mission stations and other useful agencies hitherto carried on by Bishop Gobat, so long a Missionary of the Society, and who in 1846 was consecrated a Bishop of the Church of England in Jerusalem.

In Palestine, the plan of operations pursued has been different from that followed in Smyrna and Constantinople. Christian congregations, now numbering more than a thousand souls, have been formed by the secession of those members of the Greek and Latin Churches who wished to join a more scriptural communion. For their use substantial churches have been built at Nazareth and Jerusalem, and three Native pastors are now associated with their European brethren. At each centre, schools have been formed, at which there is a fair attendance, chiefly of Christians, with a sprinkling of Moslems.

The American Board of Foreign Missions, the American Presbyterians and Baptists, the British Syrian Female Schools, the Society for Promoting Female Education in the East, the Crischona Mission, the Berlin Society, the London Society for Promoting Christianity among the Jews, and the Society for the Propagation of the Gospel, are also labouring in the Levant, in addition to a number of individuals not connected with any Society.

LANGUAGES.—Italian, Modern Greek, Arabic, Maltese, Amharic, Persian, Armeno-Turkish, and Turkish. The Holy Scriptures (in whole or in part) and the Book of Common Prayer have been translated into many of these languages, and in all there are Christian Books.

The financial difficulties of last year (1877) led the Committee seriously to consider whether there were any Mission-fields from which it might be desirable to withdraw for the purpose of maintaining other Missions in unabated and increased strength. Constantinople and Smyrna were, after much prayerful deliberation, regarded as belonging to the former of these two classes. The Society's aim had been to reach the Mohammedans; and the door to that section of the population seemed more closed than ever. The Missions in these two cities were accordingly closed at the end of the year. At both places, and throughout Asia Minor, the American Board of Missions is labouring energetically; and in any future extension of C.M.S. work, the Arabic-speaking populations of Palestine and the adjacent countries would have the strongest claim on the Society.

CHRONOLOGICAL STATISTICS.

1815 . . Malta.*
1819 . . Constantinople.*
1821, *Relinquished.*
1858, *Reoccupied.**
1826 . . Cairo.*
1828 . . Syra.*
1829 . . Abyssinia.*
1830 . . Smyrna.*
1851 . . Jerusalem.
1852 . . Nazareth.
1852 . . Nablous.
1877, *Reoccupied.*
1853 . . Jaffa.
1876, *Reoccupied.*
1856 . . Kaiffa.*
1873 . . Salt.
1877 . . Gaza.

* Since relinquished.

	1852.	1862.	1873.	1878.
European Missionaries . . .	3	9	7	6
Native Clergy	...	...	2	3
Native Teachers	6	7	18	30
Native Christians	...	...	568	1110
Communicants	...	63	133	227
Schools	3	5	8	21
Scholars	291	324	302	870

RUSSIAN EMPIRE
PERSIA
CASPIAN SEA
Persian Gulf
Gulf of Oman
Great Salt Desert
(Dasht-i-Kavir)
Kúrdistán
LURISTAN
KHUZISTAN
AZERBAIJAN
MAZANDARAN
KHURASAN
YAZD
KARMAN
Elburz Mts.
Mesopotamia
Arabistan
Faridan
Sandy Desert
Kuh Banán
Baku
Shusha
Kaljavan
Julfa
Van
Lake Van
Lankorán
Astara
Khiva Bay
Great Balkan Mt.
Little Balkan Mt.
Kizil Arvat
Atrak R.
Gumish Tepe
Astrabad
Shahrúd
Damghán
Bujnurd
Kizil Uzún or Sefid Rud
Mash-had-i-Sar
Asharadeh
Chikishlyar
Miánah
Marághá
Tabríz
Urúmia
Urúmia Sea
Sakiz
Sardasht
Zinjan
Sultaniyah
Kazvín
Amol
Sari
Demavand
TEHRAN
Samnán
Aveh
Saveh
Hamadán
Karasu R.
Kúm
Kashan
Sultánábád
Burújird
Khorramabad
Gulpáigan
Dizful
Shúster
Julfa
Isfahan
Nain
Ágda
Gávkhaneh Marsh
Kaneshch
Yazdikhást
Abádah
Abargúh
Kuhpáyah
Meiyan
Dehbid
Persepolis
Zarkan
Shiraz
Darya-i-Niris
Niris
Darab
Fírg
Jahrum
Tarum
Lar
Bandar Abbas
Sandabád
Karmán
Kuh
Kishm I.
Kunzar
Strait of Hormuz
Shaikh Shuaib I.
Kais I.
Linjah
Bahrein Is.
el Katif
Abu Aly I.
Farsi I.
Karak I.
Grane or Koweit
Bushire
Kogán
Ferrashbád
Bahrein
el Bahrein
Bidáa
Sir Abu Nufair
Shárjah
Abu Zhaby
Sohár
Ras Suwaik
Basrah
Mohammerah
Shat al Arab
Babylon (ruins of)
Hillah
Euphrates R.
Tigris R.
Karbalah
Nineveh (ruins)
BAGHDAD
Diyala R.
Kermánshah
Zab R.
Lake Urmia
Stations of the Church Missionary Society.
Scale of English Miles
50 0 50 100 150 200
44°
52°
56°
36°
32°
28°
24°
48°
52°
56°

Stanford's Geographical Estab.t

PERSIA.

PERSIA, once so pre-eminent among nations that her king could say, "All the kingdoms of the earth hath the Lord God of heaven given me," is now fallen very low, and seems destined to fall still lower. Her Caucasian provinces have been taken from her by Russia, her wonderful natural resources are neglected and undeveloped, her people are impoverished, and her lands are falling out of cultivation. "One cannot ride twenty miles in any part of Persia," observes an intelligent traveller who has recently traversed the country in the line of its greatest length, "other than upon the salt desert or the mountain tops, without seeing ruined villages and broken watercourses bounded by fields which have relapsed to infertility." But perhaps the worst symptom of decay is the paucity and marked decrease of the population. Including a vast desert tract in the centre and east, Persia has an area of 648,000 square miles, three times that of France, and yet London with its suburbs probably contains almost as many inhabitants. It is true that its population has been reckoned at ten millions or even more, but this higher estimate is now very generally rejected by those who can speak with authority on the subject. For instance, in a recent work entitled "England and Russia in the East," Sir Henry Rawlinson incidentally mentions that while, twenty years ago, the population of Persia was computed at ten millions, "six millions is the number now more commonly and apparently with more justice assigned to the country." But even six millions are considerably in excess of an estimate made in May, 1868, by the Secretary of the British Legation in Teheran, who, after carefully going into the matter, arrived at the following results :—

Inhabitants of cities	1,000,000
Population belonging to wandering tribes . .	1,700,000
Inhabitants of villages and country districts . .	1,700,000
	4,400,000

Since this enumeration was made, however, the terrible famine of 1870-71 has occurred, during which it is stated that a million and a half perished in the greatest misery. If, then, these figures are reliable, the population of Persia is even less than that of London with its suburbs.

Persia is bounded in one direction by the Persian Gulf, and in another by the Caspian Sea, and shut in from these seas by mountain ranges is a great central table-land, traversed by fertilizing streams, the waters of which, however, are absorbed by the desert before they reach the ocean which bounds Persia to the south. In this central table-land is the old capital Ispahan, with a population of some 60,000,* and the new capital, Teheran, with 85,000; but larger than both of these is the city of Tabrīz, with its 120,000 inhabitants, in the province of Adarbaijan. This province and the districts between the Caspian and the Alburz mountains are the richest and most fertile in Persia.

The population of Persia is very varied in character, and made up of very diverse elements. Thus, while in that part of Persia which borders upon the Persian Gulf there is an Arab element, in the more northern provinces it is Turkish until the east of the Caspian is reached, where men of Turcoman extraction take the place of those of Turkish descent. In the eastern provinces and towards the south there are Afghans and Beluchīs. Quite distinct, too, from the rest of the people are the wandering nomad tribes, who usually live in tents and are much addicted to plunder, looking down with supreme contempt upon the peaceful inhabitants of towns and villages. These "Eelyats," as they are called, from a Turkish word signifying "clans," are under the

* When, in the seventeenth century, Sir John Chardin, Charles II.'s jeweller, visited Persia, the population of Ispahan was estimated at upwards of 700,000 souls; in 1800 Sir John Malcolm put it down at 100,000. Although the removal of the court may partly explain the decrease since Sir John Chardin's time, the falling off since 1800 cannot be thus accounted for, and may be taken as an illustration of what is going on throughout the country. Chardin estimated the population of Tabrīz at 550,000.

political control of their own chiefs, who exercise great authority over them. They are divided and subdivided into numerous tribes. Thus in Khorasan are the various subdivisions of the Turcoman family, in the mountains of Kurdistan are the numerous clans of Kurds, and in the mountains between the valley of the lower Tigris and the plain of Ispahan are the Bakhtiari tribes, who are the terror of their neighbours and of every passing caravan.

These wandering tribes, speaking for the most part distinct languages of their own, are chiefly Mohammedans of the Sunnī sect, and in this respect, as in others, there is a wide chasm between them and the bulk of the population, who are professedly Shīa Mohammedans, that being the religion of the State. Here, among other points of difference, it may be mentioned that whereas the Sunnīs regard the three Caliphs, Abu-bekr, Omar, and Othman, who succeeded Mohammed as lawfully appointed, the Shīas regard them as usurpers, holding that, on Mohammed's death, his son-in-law Ali ought to have succeeded him. The Shīas also regard as a martyr Hussain, the son of Ali, who, in striving to enforce by arms his claim to the Caliphate, was killed at Karbala. With most gorgeous ceremonial and pomp the Shīas of Persia commemorate every year, in the month of the Mohurrum, the martyrdom of Hussain. On these occasions mourning is very generally worn, and stage representations are given of the sufferings and death of Hussain, when the people manifest as much indignation and sorrow as if the events had only taken place a few days before. As containing the sepulchre of Hussain, Karbala is regarded as a great place of pilgrimage by the Shīas ; and some of the more wealthy are buried there, to ensure their eternal happiness.

Notwithstanding that the priesthood, more powerful and influential in Persia than even in other Mohammedan countries, have by stern penalties done all they could to maintain the Shīa tenets, there is in point of fact a large amount of dissent from the State religion in Persia ; for, without reckoning the large and growing number of free-thinkers, and of the Sufīs who in a kind of mystic pantheism explain away the Koran, there are the Daoudees who regard David as the greatest of prophets, the Ismailites, better known by their old name of "Assassins," and other sectaries, some having more or less affinity with Islam, while others are antagonistic to it. Among the latter are the Bābys, a modern sect, the founder of which, Syud Ali Mohammed, openly declared that the mission of Mohammed, which had served its purpose, was at an end, and that he, the "Bāb," or "door," by whom alone men could enter heaven, had come down to earth to inaugurate a new order of things. His followers became very numerous and took up arms against the Government. They were only overcome after a most determined resistance, and then four of their number, on the 15th August, 1852, made a desperate attempt on the life of the present king, Shah Nassr-ud-din. Although it is now a capital crime for any one to profess Bāby tenets, they are still very numerous in Persia.

The non-Moslem population in Persia has been reduced to a mere handful by persecution, emigration, and other causes. The Jews to the number of 16,000 are to be found, among other places, in Ispahan, Teheran, Mashhad, Demavand, and Hamadan (the ancient Ecbatana, where are tombs said to contain the remains of Esther and Mordecai). The Guebres or Parsīs, who, it is said, a century ago numbered 30,000 families, are now only 7000 in all. They are to be found chiefly in the city of Yezd and its neighbourhood, where also are their temples, in which fire is kept perpetually burning. There are also in Persia some 51,000 Christians, of whom about 25,000 are Nestorians, and 26,000 are members of the Armenian Church. The Nestorians are for the most part in the north-west corner of Persia, some in the mountains of Kurdistan, and others in the plain which encircles the Urumiah Lake. The Armenians are more scattered, and found in the principal cities of Persia. At Ispahan they occupy a suburb called Julfa, which is separated by the river Zainderud from the Mohammedan quarter of the city. All these non-Moslems are treated as an inferior race, and subjected

to many indignities. As was stated in a memorial presented in London on their behalf to the Shah of Persia, a Parsī is prevented "from riding a horse or donkey; no matter even if he were ill and obliged to ride, he is compelled to dismount in the presence of a Mohammedan rider, and is forced to walk to the place of his destination. . . . The Parsīs are often insulted and abused by the Mohammedans, and their children are stolen or forcibly taken away from them by the Mohammedans; their children are concealed in Mohammedan houses, their names are changed, and they are forced to become Mohammedans; and when they refuse to embrace the Mohammedan faith they are maltreated in various ways." The Christians are not treated much better than the Parsīs, and, like them, are but a dispirited remnant of once flourishing and prosperous communities.

The connexion of England with Persia commenced in the middle of the sixteenth century, when the Russian trading company was formed, and their agents, by the way of the Caspian, found their way to Ispahan. Later on, in 1622, Shah Abbas, one of the most distinguished of the kings of Persia, got the English to help him in taking Ormuz from the Portuguese, and in due course the East India Company established factories at Gambroon or Bunder Abbas (as it has since been called), and in after-years at Bushire, Bassorah, and Bagdad. An English agent also generally resided in Ispahan. In the eighteenth century the country was reduced to a fearful state of anarchy; and the old time-honoured Sufi dynasty was set aside when, in 1736, Nadir Shah usurped the kingly office. On his death by the hand of an assassin in 1747, there was a scramble for power, until Agha Mohammed, founder of the present dynasty, succeeded in overpowering all his rivals.

The kingdom had passed to his nephew, Futeh Ali, when, in 1800, Sir John Malcolm came as an envoy to his court for the purpose of establishing closer and more intimate political relations between England and Persia. During the present century, England has found it necessary twice to declare war against Persia, but otherwise the relations between the two countries have been of the most friendly character, for nothing but the English alliance has saved Persia from falling into the hands of Russia. The present king, Shah Nassr-ud-din, fourth of the Kajar dynasty, ascended the throne in September, 1848, on the death of his father, Mohammed Shah; and that he should have ventured twice to visit the principal courts of Christendom shows how Eastern nations are being influenced by intercourse with the west. It is believed that the king is enlightened enough to see the need of reform in Persia, but that the bigotry of an all-powerful priesthood, and the prejudices of a fanatical population, stand in the way of his taking action.

In spite of the enormous difficulties necessarily attendant on such an enterprise, so far back as the year 1747 two Moravian Missionaries made a heroic but fruitless attempt to reach the Guebres. At that time extreme lawlessness prevailed in the land, and on the journey from Bagdad to Ispahan they fell twice into the hands of Bukhtiari robbers, who stripped them of everything they had, and wounded one of them severely. Arrived in Ispahan, a bar was put on their further journey by the unsafe state of the roads; and, while waiting there, they learnt that most of the Guebres of Kerman, whom they were anxious to reach, had been massacred, and that the rest had dispersed. From 1796 until 1835, when the Russian Government, at the instigation of the hierarchy of the Greek Church, obliged them to withdraw, several Protestant Missionaries laboured in the Caucasus, and one band connected with the Basle Missionary Society took up an advanced position at Sheeshab, the capital of the province of Karabagh, for the express purpose of influencing the Persians. Among the Missionaries employed here were Dr. Pfander, Messrs. Hœrnle, Schneider, Wolters, and others, who, on leaving the Caucasus, did good service in other Mission-fields under the auspices of the C.M.S.

The most courageous and self-denying attempt to carry the Gospel to Persia was that made by Henry Martyn, who in 1811 boldly settled himself

down in Shiraz in order that he might perfect his translation of the New Testament into Persian. Although at this time his enfeebled frame sorely needed rest, he laboured without intermission for ten months, at the end of which he had the satisfaction of seeing completed not only the New Testament, but also the Psalms of David. Like Paul in the hired house at Rome, Martyn at Shiraz "received all that came in unto him," and contended earnestly for the faith once delivered to the saints against learned Mohammedans, mystical Sūfis, unbelieving Jews, and other gainsayers, among whom were men of rank, such as the prime minister and other officers of state.

In 1834, the devoted American Missionary, Dr. Perkins, founded the Urumiah Mission, which has been carried on uninterruptedly ever since. By providing the Nestorian Christians with the Bible in their own tongue (the modern Syriac), by schools, and by direct preaching of the Word, much has been done to enlighten them as to the corruptions which have crept into their own communion, and more than 900 now profess a purer and more Scriptural faith.

Some of the first reports of the C.M.S. show that from a very early period the thoughts of the founders of the Society were directed towards Persia; but it was not until 1869 that a C.M.S. Missionary, the Rev. Robert Bruce, visited the country on his way back to India, and then only in order to acquire a more thorough knowledge of Persian. Several circumstances, however, combined to detain him; among which was the desolating famine of 1871-72, during which Mr. and Mrs. Bruce were enabled to do much, by the blessing of God, in saving life, and in ministering to famine-stricken sufferers. Mr. Bruce also found that, so far from the door being altogether closed to the Mohammedans, as was generally supposed, he enjoyed much freedom of intercourse with them, many of all classes being glad to exchange visits with him, and thus affording him great opportunities for pressing upon them the claims of the Gospel. In 1870, Mr. Bruce was led to establish himself in Julfa, the Armenian suburb of Ispahan. A considerable number of Armenian Christians, dissatisfied with the corrupt teaching and worship of their own Church, have attached themselves to him, and large boys' and girls' Schools have been established.

Not the least important part of Mr. Bruce's work in Persia has been the revision of Henry Martyn's New Testament. Excellent as that work was as a first translation, like all first translations it needs revision, and in the judgment of an accomplished Persian scholar, Sir Frederic Goldsmid, Mr. Bruce's revision is a decided improvement upon Henry Martyn's.

Under all these circumstances the Committee came to the conclusion that the providential leadings of God pointed to the carrying on by them of the Mission in Persia, and it was formally adopted as a mission of the Society in 1875.

CHRONOLOGICAL STATISTICS.

1869 Rev. R. Bruce to Persia.
1875 Persia Mission adopted by C.M.S.

	1878
European Missionaries	1
Indian and Native Christian Lay Teachers	8
Native Christians	125
Communicants	35
Schools	2
Scholars	182

MAP OF INDIA

70°
75°
80°
85°
90°
35°
30°
25°
Scale of English Statute Miles
0 50 100 200 300 400
Stations of the Church Missionary Society
Pastorate Stations
Out Stations
CASHMERE
RAJPOOTANA
OUDH
ASSAM
BHOOTAN
LAHORE
Peshawur
Rawul Pindee
Jhelum
Jumoo
Sealkote
Umballa
Loodhiana
Mooltan
Dera Ismael Khan
Dera Ghazee Khan
Bhawulpoor
Sukkur
Jacobabad
Shikarpoor
Kurrachee
Hyderabad
Omercote
Jesulmer
Bikaner
Jhoonjnoo
Nagore
Jodhpoor
Ajmere
Kerowlee
Jeypoor
Alwar
Meerut
Delhi
Hissar
Sirsa
Karnaul
Kaithul
Thanesur
Boondee
Gwalior
Tonk
Kotah
Deesa
Pattun
Oodepoor
Pertabgurh
Doongarpoor
Banswara
Ahmedabad
Dholka
Cambay
Baroda
Rajpeepla
Surat
Bombay
Forebunder
Mowee
Dhar
INDORE
Bhopal
Nursingpoor
Jubbulpoor
Mundla
Chanda
Seonee
Nagpoor
Chindwara
Hoshungabad
Betool
Asseergurh
Mhow
Neemuch
Mhairwara
Nusseerabad
Beawur
Deogurh
Jallore
Sirohee
Khyrpoor
Meanee
Runn of Kutch
Gulf of Kutch
Western Runn
Eastern Runn
Cutch
Bhooj
Moradabad
Rampoor
Bareilly
Shahjehanpoor
Futtehgurh
Mynpoory
Etawah
Cawnpoor
Futtehpoor
Allygurh
Muttra
Agra
Dholpoor
Gwalior
Jhansee
Lucknow
Sultanpoor
Benares
Mirzapoor
Allahabad
Gorukpoor
Jounpoor
Azimgurh
Ghazeepoor
Chupra
Mozufferpoor
Motecharee
Darjeeling
Julpigaree
Cooch Behar
Brahmapootra
Goalpara
Rungpoor
Dinajpoor
Purnea
Maldah
Moorshedabad
Berhampoor
Kishnaghur
Jessore
Sylhet
Nusseerabad
Meerulla
Dacca
Comilla
Noacolly
Chittagong
Burdwan
Bankoora
Hooghly
CALCUTTA
Tumlook
Midnapoor
Jellasore
Balasore
Cuttack
Pooree
Ganjam
Berhampoor
Vizagapatam
Hazarebagh
Ranchi
Purulia
Sonehut
Jushpoor
Gangpoor
Sumbulpoor
Raigurh
Sirgooja
Bilaspoor
Sirgooja
Jeypoor
Nagpoor
Chanda
Seonee
Mundla
Jubbulpoor
Nursingpoor
Bhopal
Dewas
Alote
Nursingurh
Banswara
Dungurpoor
Pertabgurh
Oodepoor
Deesa
Pattun
Tulpad
Bhooj
Runn of Kutch
Gulf of Kutch
Western Runn
Eastern Runn
Cutch
Khyrpoor
Meanee
Hyderabad
Omercote
Kurrachee
Nuggur Parkur
Mhairwara
Nusseerabad
Beawur
Deogurh
Jallore
Sirohee
Jodhpoor
Ajmere
Kerowlee
Jeypoor
Alwar
Meerut
Delhi
Hissar
Sirsa
Karnaul
Kaithul
Thanesur
Umballa
Loodhiana
Mooltan
Dera Ismael Khan
Dera Ghazee Khan
Bhawulpoor
Sukkur
Jacobabad
Shikarpoor
Jhelum
Jumoo
Sealkote
Peshawur
Rawul Pindee
Cashmere
Valley of Cashmere
Srinagur
Iskardoh
Leh
Kargil
Baltee
Mooree
Kishtwar
Rajoorie
Punch
Chumba
Kangra
Hoshyarpoor
Umritsur
Lahore
Jhung
Jahmdhur
Ferozepore
Ludhiana
Mooltan
Meantgomery
Lyah
Leia
Dera Ismael Khan
Dera Ghazee Khan
Bhawulpoor
Sukkur
Jacobabad
Shikarpoor
Khyrpoor
Meanee
Hyderabad
Omercote
Kurrachee
Nuggur Parkur
Mhairwara
Nusseerabad
Beawur
Deogurh
Jallore
Sirohee
Jodhpoor
Ajmere
Kerowlee
Jeypoor
Alwar
Meerut
Delhi
Hissar
Sirsa
Karnaul
Kaithul
Thanesur
Umballa
Loodhiana
Mooltan
Dera Ismael Khan
Dera Ghazee Khan
Bhawulpoor
Sukkur
Jacobabad
Shikarpoor
Jhelum
Jumoo
Sealkote
Peshawur
Rawul Pindee
Cashmere
Valley of Cashmere
Srinagur
Iskardoh
Leh
Kargil
Baltee
Mooree
Kishtwar
Rajoorie
Punch
Chumba
Kangra
Hoshyarpoor
Umritsur
Lahore
Jhung
Jahmdhur
Ferozepore
Ludhiana
Mooltan
Meantgomery
Lyah
Leia
R. Indus
R. Jhelum
R. Chenab
R. Ravee
R. Sutlej
R. Ghuggur
R. Sanpoo
R. Soane
R. Jumna
R. Ganges
R. Gogra
R. Gunduck
R. Kosee
R. Brahmapootra
R. Loni
R. Chumbul
R. Taptee
R. Nerbudda
R. Mahanuddy
R. Godavery
R. Kistna
R. Pennar
R. Cauvery
R. Tambrapurnee
R. Indus
R. Jhelum
R. Chenab
R. Ravee
R. Sutlej
R. Ghuggur
R. Sanpoo
R. Soane
R. Jumna
R. Ganges
R. Gogra
R. Gunduck
R. Kosee
R. Brahmapootra
R. Loni
R. Chumbul
R. Taptee
R. Nerbudda
R. Mahanuddy
R. Godavery
R. Kistna
R. Pennar
R. Cauvery
R. Tambrapurnee

BERAR
HYDERABAD
HYDERABAD
MYSORE
BANGALORE
MADRAS
BOMBAY
BAY OF BENGAL
ARABIAN SEA
Gulf of Kambay
Palk Strait
G. of Manar
LACCADIVE Is
MALDIVE Is
CORMANDEL COAST
MALABAR COAST
Aurungabad
Ahmednuggur
Sholapoor
Kulburga
Raichoor
Gooty
Cuddapah
Nellore
Ongole
Kistnapatam
Masulipatam
Rajamundry
Vizagapatam
Chicacole
Jugdulpoor
Sumbulpoor
Chanda
Warda
Nagpoor
Mahoor
Nirmul
Sirpoorcha
Mulungur
Wurringul
Mauduk
Secunderabad
Pattoor
Nulgunda
Kummumett
Dowlaishwaram
Pangal
Dawurkonda
Kurnool
Adoor
Nundial
Cuddapah
Bellary
Gooty
Chitteldroog
Hurryhur
Rudeor
Goobly
Tumkoor
Seringapatam
Mysore
Mangalore
Calicut
Cochin
Alapy
Quilon
Trivandrum
C. Comorin
Tuticorin
Ramnad
Pamben
Negapatam
Tanjore
Trichinopoly
Dindigul
Madura
Combaconum
Chillumbrum
Porto Novo
Cuddalore
Pondicherry
Arcot
Vellore
Chittoor
Palicat
Tripetty
Kanjeveram
Chingleput
Triplicane
Madras
Pulicat
Ellore
Rajamundry
Palconda
Jeypoor
Kimedy
Berhampoor
Ganjam
Cuttack
Pooree
Balasore
Midnapoor
Kedgeree
Hooghly
Calcutta
Moorshedabad
Rajemahal
Bhaugulpoor
Monghyr
Patna
Dinapoor
Buxar
Ghazeepoor
Benares
Jaunpoor
Allahabad
Futtehpoor
Cawnpoor
Agra
Delhi
Meerut
Bareilly
Moradabad
Rampoor
Lucknow
Fyzabad
Gorruckpoor
Nepaul
Bhurtpoor
Gwalior
Dholpoor
Jeypoor
Ajmeer
Jodhpoor
Jessulmeer
Bhooj
Ahmedabad
Cambay
Baroda
Surat
Broach
Dhoolia
Malligaum
Chandore
Nassuck
Poona
Sattara
Kolapoor
Ratnagerry
Vingorla
Goa
Mangalore
Cannanore
Tellicherry
Mahim
Jinjeera
Dabul
Bombay
Panwell
Tannah
Kullian
Bhewndy
Nassuck
Chandore
Yeola
Ahmednuggur
Aurungabad
Jalnapoor
Mahoor
Nirmul
Rajamundry
Ellore
Nellore
Ongole
Kistnapatam
Masulipatam
Vizagapatam
Chicacole
Berhampoor
Cuttack
Pooree
Balasore
Midnapoor

INDIA.

THE classical name of INDIA seems to have been anciently given to the whole of that part of Asia lying east of the river Hind, or Sindhu, or Indus, as far as the confines of China, and extending to the north as far as the Mongolian steppes. The modern name Hindustan is of Persian origin, and means the place or country of the Hindus. Sindhu means "black," and was the name given to the river Indus, but it is not clear whether the (black) people first gave the name to the river, or the river to the people.

To the dwellers in the elevated and dry steppes and uplands of Arabia, Persia, and Asia Minor, such a land of magnificent rivers, impenetrable forests, and rich alluvial plains, abounding in all natural products, must have seemed little short of an Eldorado; and it is not to be wondered at that, from the days of Herodotus downwards, the land of India should have had such an interest for the natives of the West. History, moreover, shows that whatever city or nation has been the channel of connexion between it and the western world, that city or nation has for the time being risen to opulence and power. From this source, in pre-Christian times, Arabia, Tyre, Palmyra, and Alexandria, derived most of their greatness; later on we find the same enriching stream flowing up the Persian Gulf to Baghdad, and afterwards to Venice and Genoa, till, in 1498, Vasco di Gama's discovery of a new route to the East, by way of the Cape, diverted the trade into other channels, and so caused the Portuguese, Dutch, French, and English to come successively to the front.

Of the history of India in the times before the Christian era we know but little, and that little is so mixed up with mythological fable that little reliance can be placed upon it. All that we know for certain is that in very early times, probably about 2000 years before Christ, the ancestors of the present Hindu people came into India from the north-west and gradually overran the whole country; but the first invasion from the west, of which we have anything like a clear historical account, was that of the MOHAMMEDANS, who, in A.D. 636, landed on the west coast of India in order to plunder the town of Tanna. In the following century they appeared at Mûltân, and from A.D. 714 to 750 they held possession of Sindh. For two centuries after this, India enjoyed immunity from their depredations, until the time of Sabuktegîn and his famous son Sultan Mahmûd of Ghuzni. Between A.D. 1001 and 1024, Mahmûd invaded Hindustan no less than twelve times, and, inflamed with irrepressible zeal for the destruction of idols, destroyed some of the most famous shrines of the Hindus, giving up to plunder some of the principal seats of their religion. One of Mahmûd's successors, Shahab-ud-dîn or Mohammed Ghori (A.D. 1157—1196), succeeded in converting the chief Hindu kingdoms into dependencies, and these, in A.D. 1206, were formed into an independent kingdom, of which Kutub-ud-dîn, once a slave, became the first ruler. This dynasty of the slave kings lasted from A.D. 1206 to 1288, when it was succeeded by the house of Khilji, of which the second king, Alla-ud-din, may be mentioned, because he was the first to carry the crescent in triumph, in A.D. 1294, across the Vindhya Mountains into the Deccan, and afterwards into South India. During the rule of the next or Toghlak dynasty (A.D. 1321—1414), one of the most memorable events was the invasion of India by Timour Beg or Tamerlane, and his proclamation as Emperor of India at Delhi on the 17th of December, A.D. 1398. He did not, however, remain himself in India, but for thirty-six years (A.D. 1414—1450) some Seiads professed to govern in his name. To them succeeded the Lôdi dynasty (A.D. 1450—1526), and after them the Moguls. The first Mogul Emperor, Baber, claimed the throne of India in virtue of his descent from Tamerlane, but had to make his claim good, as others before and since, by the power of the sword. During the earlier period of this dynasty, the last representative of which was put forward by the mutinous Sepoys in

1857 as the rightful sovereign of the country, India attained a high degree of power and prosperity; but after the death of the Emperor Aurungzîb in A.D. 1707, the Emperors of Delhi became mere puppets, and were unable either to curb the ambition of powerful viceroys, who seized the opportunity for rendering themselves independent, or to resist the growing power of the Mahrattas and Sikhs, and other external enemies who threatened the empire. Thus, in A.D. 1739, Nâdir Shâh, the King of Persia, captured Delhi, which was then given up to carnage and plunder; and a few years later, in A.D. 1758, Ahmed Shah Abdâlî, the Afghân King, subjected to the same cruel treatment the inhabitants of the Mogul capital. This state of general anarchy and disorder was at last happily terminated by the establishment of the British supremacy, under whose rule the people of India have enjoyed complete civil and religious liberty, and have attained a greater degree of order and security than they had ever previously known.

The beginnings of the British authority in India were small enough. A little more than 120 years ago the East India Company (first formed for trading purposes on the 31st December, 1600) had but half a dozen factories dotted over different parts of India, and could only maintain a very precarious hold even on these. And this was all. The rise of our political supremacy in Hindustan may best be dated from the battle of Plassy, when, on June 23, 1757, Robert Clive, with a force of only 3000 men, not one-third of whom were English, gained the first great victory over the Nawâb Nâzim of Bengal, one of the viceroys of the Mogul Emperor. Within the limits of this paper it is not possible to relate in detail how the servants of the English company found themselves in constant collision with the French and other European nations, and how the success which usually attended their arms made the Native chiefs anxious to secure their alliance, and how the wars in which they engaged led to the gradual extension of the British Empire from Cape Comorin in the extreme south to Peshawur in the far north, and how, while in one quarter the maritime provinces of Burmah have become British possessions, in an opposite direction the conquest of the Punjab and Sindh has brought the English to the gates of Central Asia. It will suffice to state that the empire in India, which it has pleased God to entrust to the stewardship of England, covers an area of 1,486,319 square miles (nearly equalling that of China Proper), with a population of 240 millions. This includes the territory of some 153 feudatory chiefs, covering an extent of 589,315 square miles, with a population of about fifty millions; the area under direct British rule consists of 904,049 square miles, with a population of 190 millions.

By a census taken in 1871-72 of the population under British rule, it appeared that the Hindus numbered 139,248,568, and the Mohammedans 40,882,537; if to these be added some thirty-five millions of Hindus and some ten millions of Mohammedans under Native rule, then the aggregate of Hindus will be 174 millions, and of Mohammedans about fifty-one millions, or nearly one third of the aggregate Mohammedan population of the world. The term "Hindu" in the census, however, includes many of the aboriginal population of India and others, who, strictly speaking, are outside the pale of Hinduism. The remainder of the population of British India is made up of Sikhs (1,174,436), Buddhists and Jains (2,832,851), "Christians" (896,658), and "others" (5,527,998). The "Christians" in the census returns include Europeans, Eurasians, and Natives—Protestants and Roman Catholics. The "Native Christians" are given as just under 600,000, of whom three-fourths are Romanists. But this excludes Travancore and the other semi-independent states. The subjoined tabular statement, however, not only shows how the population is distributed through the different territorial divisions into which India has been divided for administrative purposes, *including* the semi-independent states, but also embodies the results of a careful enumeration made at the close of 1871, showing the progress made in each division in spreading the Gospel by the united labours of all the Protestant Missionary

Societies now at work in India. This return shows that the Native Protestant Christians have increased from 91,092 in 1850 to 224,258 in 1871, and the Native ministers during the same period from 21 to 225. This is exclusive of Ceylon and Burmah. The Government Report of 1873 on the Moral and Material Progress of India gave the number of Native Protestant Christians as 318,000; but this included Ceylon and Burmah. There has been a very considerable increase in the last seven years, and there can be little doubt that that figure is now reached *without* reckoning Ceylon and Burmah. The C.M.S. alone has added quite 20,000 to its numbers, an increase of thirty per cent.

1872.	Population. (According to Census of 1872.)	Foreign Missionaries.	Native Ministers.	Native Christians. (Including Candidates for Baptism.)	Communicants.	Pupils under Christian Instruction.	
						Boys.	Girls.
Bengal Presidency:—							
Bengal and Assam . . .	69,938,652	106	35	46,968	13,502	22,297	5653
N.-W. Provinces and Oudh	44,908,449	74	19	7779	3031	13,033	4232
Punjāb	22,910,946	38	14	1870	707	8679	1868
Central India (including Nizam's dominions, Berars, and Rajpootana)	39,145,996	17	6	2509	665	5459	671
Madras Presidency:— (including Mysore, Coorg, and Travancore) . . .	38,531,949	196	131	160,955	33,320	39,988	13,668
Bombay Presidency:— (including Sindh) . . .	25,647,818	57	20	4177	1591	6055	1119
	238,830,958	488	225	224,258	52,816	95,521	27,211

This ingathering into the fold of Christ is chiefly the result of the labours of the last fifty years, for although a few devoted men did a great preparatory work during the latter part of the 18th and the earlier part of the 19th century, yet, until the revision of the East India Company's Charter in 1813, India may be regarded as having been almost closed to missionary enterprise, because it was liable at any moment to be stopped by the Government not allowing Missionaries to reside in British territory. Other events, upon which it is not possible to dwell here, have since taken place, which have exercised a favourable influence upon the progress of Christianity in India. Even the Sepoy Mutiny of 1857, which was ostensibly directed against Christianity, has "fallen out rather to the furtherance of the Gospel." The great native army of high-caste Hindus and fanatical Mohammedans almost constrained the late Government to look with a partial eye upon their superstitions, and, under the apprehension of their becoming disloyal and disaffected, to impose practical disabilities on the profession of Christianity. By their own act that army was annihilated, and the Government was thenceforth free to pursue a Christian policy towards India without fear.

A late Viceroy of India, Lord Lawrence, who took so prominent a part in the suppression of the Mutiny, put it upon record in a State Paper, dated April 1858, that he had been led, in common with others, since the occurrence of the awful events of 1857, to "ponder deeply on what may be the faults and shortcomings of the British as a Christian nation in India." Not only during his tenure of high office in India, but in his honourable retirement at home, he has testified again and again to the high value he sets upon missionary labour. Similar testimony has been borne by other distinguished Indian statesmen, and more recently still by the Government of India in an official Blue Book laid before Parliament, in which it acknowledges "the

great obligation under which it is laid by the benevolent exertions made by 600 Missionaries, whose blameless example and self-denying labours are infusing new vigour into the stereotyped life of the great populations placed under English rule, and are preparing them to be in every way better men and better citizens of the great empire in which they dwell."

In the period which has elapsed since the Mutiny, greater changes have taken place in India than during the whole previous century. The general spread of education, the increased opportunities for imparting Christian instruction to women, the opening out of railways, and the more intimate intercourse between the East and the West,—all are preparing the way for further changes; and if at this crisis the Church of Christ is true to itself, and to its great Head, the result, sooner or later, must be a large ingathering of such as shall be saved. In humble and yet trusting dependence upon the Holy Spirit, there must be an unwearied setting forth of the truth as it is in Jesus Christ, not only by the itinerant evangelist, but by the teacher in the class-room. It is not possible to estimate too highly the value of the Scriptural instruction given in Mission schools, when it is remembered that in Government schools and colleges a very large majority of the school-going youth of India are receiving a purely secular education which often destroys their belief in their own creed without giving them the knowledge of a higher and holier faith. While the C.M.S. has always given prominence to evangelistic labours, it has at the same time recognized the importance of educational work. On its schools and colleges in India a sum of about 40,000*l.* is annually expended, though of this not more than 10,000*l.* is contributed from the general funds of the Society, the remainder being met by school-fees, grants-in-aid from Government, contributions of friends on the spot, and, in a few cases, endowments.

The Society occupies 74 principal stations in India, viz., 12 in Lower Bengal, 6 in the Santal Districts, 12 in the North-West Provinces, 1 in the Central Provinces, 9 in the Punjab, 1 in Kashmir, 2 in Sindh, 1 at Bombay, 5 in the Deccan, 1 at Madras, 11 in Tinnevelly, 8 in Travancore, 5 in the Telugu country. Most of these will be further noticed in the articles to follow.

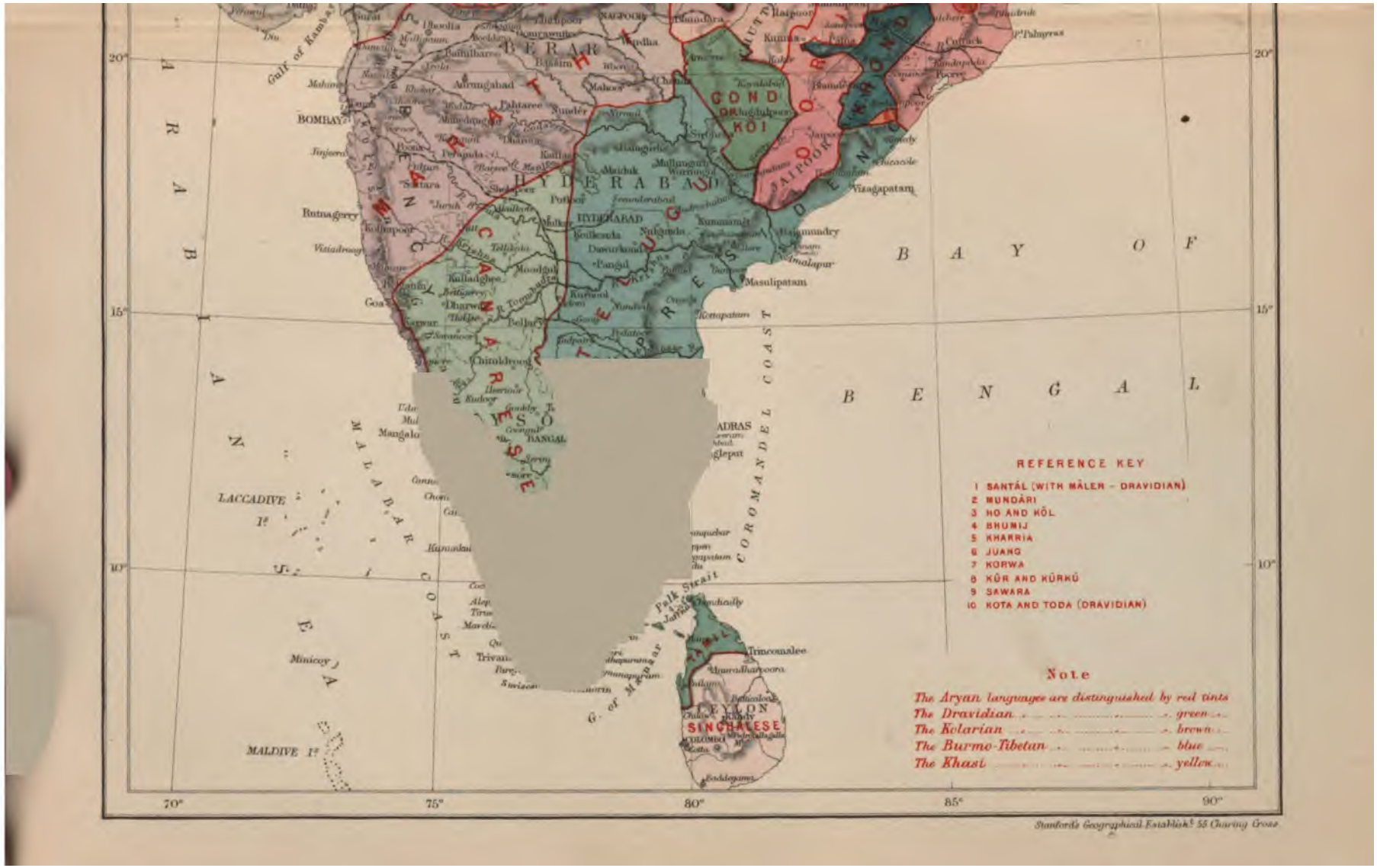
CHRONOLOGICAL STATISTICS OF THE C.M.S. MISSIONS IN INDIA.

North India.		*South India.*		*Western India.*	
North-West Provinces	1813	Madras	1814	Bombay	1820
Calcutta	1816	Travancore	1816	Deccan	1832
Rural Bengal	1831	Tinnevelly	1820	Sindh	1850
Punjab	1852	Telugu Mission	1841		
Jubbulpoor	1854				
Peshawur	1855				
Oudh	1858				
Santâl Mission	1858				
Kashmîr	1863				

	1818.	1828.	1838.	1848.	1858.	1868.	1878.
European Missionaries	10	18	30	62	98	103	105
European Lay Agents	...	...	8	14	23	17	27
Native Clergy	...	1	5	5	21	40	94
Native Agents	...	186	203	724	1,200	1,530	1,700
Native Christian Adherents	...	...	...	...	44,000	65,400	80,671
Communicants	...	...	...	4,576	6,840	10,587	17,388
Schools	...	217	250	388	577	759	1,088
Scholars	...	8,800	9,500	14,100	19,400	29,000	40,921

It is not possible to fill up these returns for the earlier years completely for all India. The column for 1878, as in other parts of the Atlas, represents the figures to the end of 1877. The year 1878 has seen a large increase of adherents in South India; and the Native clergy now number 106.

LANGUAGE MAP OF INDIA.


REFERENCE KEY
1 SANTÁL (WITH MÁLER – DRAVIDIAN)
2 MUNDÁRI
3 HO AND KÔL
4 BHUMIJ
5 KHARRIA
6 JUANG
7 KORWA
8 KÛR AND KÛRKÛ
9 SAWARA
10 KOTA AND TODA (DRAVIDIAN)
Note
The Aryan languages are distinguished by red tints
The Dravidian ... green
The Kolarian ... brown
The Burmo-Tibetan ... blue
The Khasi ... yellow
ARABIAN SEA
BAY OF BENGAL
BOMBAY
HYDERABAD
BERAR
GOND KOI
CORMANDEL COAST
MALABAR COAST
LACCADIVE Is
MALDIVE Is
CEYLON
SINGHALESE
Palk Strait
Gulf of Manaar
Gulf of Kambay
70°
75°
80°
85°
90°
20°
15°
10°
Stanford's Geographical Establishment 55 Charing Cross

THE RACES, RELIGIONS, AND LANGUAGES OF INDIA AND CEYLON.

Races.—Upon inquiry into the ethnology of the population we find a great variety of races, intermixed in their settlements and blended by marriage, causing thus a great admixture of racial peculiarities. The main divisions, exclusive of sub-families, are of (A) the Aryan or Indo-European family —I. Iranian, II. Indian; (B) of the Semitic or Syro-Arabic family—I. Jews, II. Arabs; (C) of the non-Aryan group—I. Dravidians, II. Kolarians, III. Tibeto-Burmans, IV. Negroes, V. Negritos. In the midst of great uncertainty, conflict of opinions, and absence of documentary evidence, it may be provisionally accepted that India was first colonized by an immigration from the south-east, down the valley of the Burhampootur, or across the range of the Himalayas. This is represented by the Kolarian and Tibeto-Burman populations. To this succeeded, in pre-historic times, a Scythian immigration from the north-west by the way of Sindh, which is represented by the Dravidian population. To this succeeded, about 2000 B.C., an Aryan or Indo-European immigration from the north-west through the Punjab, which was the first halting-place. Small colonies of Jews, Persians, Armenians, Arabs, and Negroes have arrived in historic times. The origin of the Negritos is quite unexplained. Beyond the Indus we find Balûchis and Afghans of the Iranian family. Chinese, Malay, African, and European alien settlers are also found in considerable numbers.

Religions.—The division of religions does not follow the ethnological lines. Speaking broadly, it may be said that the dominant religion north of the Vindhya range is Brahmanism, and the dominant race Aryan. In the hilly tracts of Central India the population is non-Aryan and Pagan. In the valleys and ridges of the Himalayas, from the Sutlej to the Irawadi, the population is non-Aryan, and the religion partly Buddhist, partly Pagan, with isolated incursions of Brahmanism. South of the Vindhya range, Brahmanism is the dominant religion, but up to a certain point the population is Aryan, and beyond that Dravidian, including the north of Ceylon. Mohammedans are to be found in the large towns everywhere, but the bulk are settled either in Eastern Bengal, consisting of converted non-Aryans, or in the Punjab, consisting of descendants of alien immigrants from Western Asia. Zoroastrianism is found only among the Parsees of Bombay, and Judaism in the singular settlement of Jews at Cochin. Buddhism is the dominant religion of British Burmah and the south of Ceylon. Demonolatry and ghost-worship prevail in the south of India and Ceylon; Jainism is found in detached localities and very limited numbers. Of Christianity it is unnecessary to speak here, as we have already recorded its progress and extent.

When we endeavour to trace the religious and social history of India in times before the Christian era, we find it involved in the greatest obscurity, and, in the absence of all reliable historical records, information has to be sought for in the sacred writings of the Hindus, the oldest of which are the Vedas, four in number. Each of these consists of two portions, the Sanhitas or Mantras, which are hymns to the gods; and the Brahmanas and Sutras, commentaries in prose, which are of much later date than the hymns. The most ancient and the most important of the four Vedas is the Rig-Veda or Veda of praise, the oldest hymns in which are supposed to have been arranged in their present form about 1400 years B.C. In these early writings the unity of God is prominently proclaimed: "There is, in truth," say repeated texts, "but one Deity, the Supreme Spirit, the Lord of the universe, whose work is the universe." With this cardinal truth, however, was inculcated the worship of the powers of nature; but in those early days there was an absence of the gross idolatry which is now so

general, the ritual of worship was of the simplest character, and there is no sign of the belief in the transmigration of souls which is now entertained.

Next to the Vedas in order of date may be mentioned the Code or Institutes of Menu, which bears traces of more recent additions, but of which the oldest portions are supposed to have been written about 900 B.C. The principal facts to be gained from this work are as follows:—(1.) The division of the Hindu people into four castes, viz. the Brahmans, Kshatriyas, Vaisyas, and Sudras, or the *sacerdotal*, the *military*, the *industrial*, and the *servile* classes. (2.) The three first classes are called "twice born" (a title given to all who have been invested with the sacred thread), and were evidently conquerors from Central Asia, while the Sudras were a conquered race.

The Code of Menu inculcates mainly the worship of one Supreme Being, but at the same time it prescribes a most complicated and elaborate ritual and ceremonial, embracing almost every act and moment of life. To carry out these involved constant reference to the Brahmans, or the sacerdotal caste, who are represented as the chief of all created beings, for whose benefit the world and all that it contains have been created. The Brahmans assert that the next two castes, the military or Kshatriyas, and the industrial or Vaisyas, have become extinct, but this is altogether denied by those whom it more immediately concerns, for the Râjpûts contend that they are the descendants of the Kshatriyas, and some of the industrial classes claim to be Vaisyas. This, however, is certain, that in the course of time the third and fourth castes referred to in Menu's Code have split up into a great number of castes of mixed descent, some of whom, strictly speaking, are altogether out of the pale of Hinduism, as, for instance, the members of the aboriginal population of India, many of whom are now classed as Hindus.

Next to the Institutes of Menu come the two great national epics of the *Râmâyana* and the *Mâha-bhârata*, written, it is supposed, in the second or third century before Christ, though recording events which happened several centuries earlier. The Râmâyana records the exploits of Râma, the great hero of the *Solar* race, telling how he invaded the Deccan, which he found filled with monkeys, by which are doubtless meant the Gônds, Kôls, and other uncivilized aborigines, and with their aid conquered Ceylon. The Mâha-bhârata, on the other hand, is a legend of the *Lunar* dynasty, and records the wars between the Pândus and Kûrus for the possession of Hastinâpûra, the ancient Delhi. These epic poems mark a transition in the religious thought and ceremonial observances of the Hindus. There is in them a distinct reference to the famous Hindu Triad—Brahma the Creator, Vishnu the Preserver, and Siva the Destroyer; and there is the germ of that system of idolatry which, when fully developed, recognizes as objects of worship a multitude of deities, said to be 330,000,000 in number. This development of idol-worship may be traced in great measure to some later works known as the Purânas and Tontras. The former are eighteen in number, of various dates, from the 8th to the 16th century, A.D.

The next event which calls for notice in the religious history of India is the rise of BUDDHISM, the founder of which was Sâkya or Gautama, a native of Gaya in Behar, who died about 543 B.C. This creed was established as a state religion in North India by Asoka (B.C. 263—226), a powerful king of the Mauryan dynasty whose capital was at Magadha, in Behar. Edicts of this king favouring Buddhism still exist, inscribed upon rocks in Cuttack, Gujerat, and other places.

Buddha was the first of a long list of reformers who, from time to time, in India, have protested against the intolerable sacerdotal tyranny of the Brahmans and their complicated ceremonial. One of these, Vrihaspati, the founder of an atheistical school, openly asserted that the whole of the Hindu system was a contrivance of the priesthood to secure a means of livelihood for themselves; another, Kabîr, who flourished about the beginning of the fifteenth century, and whose followers are called Kabîr Panthis, assailed the

whole system of idolatrous worship, and ridiculed the pretensions of the religious teachers, both of Hindus and Mohammedans; and a third, Nânak, born A.D. 1469, the founder of the Sikh religion, disregarded altogether the distinctions of caste, and welcomed into the Sikh community all who would accept his tenets.

A further account of Buddhism and of its founder is reserved for the paper on China; here it will suffice to state that when a Chinese Buddhist pilgrim, Fahian, visited India (A.D. 399—414), he found that Buddhism prevailed largely, and had supplanted Brahmanism in Benares, Muttra, and other strongholds of Hinduism. A couple of centuries later (A.D. 629—645) came a second Chinese pilgrim, Hioung Tsong; and although he found Buddhism still flourishing, it was rapidly decaying; and in another century, the religion which for a thousand years had been dominant in great parts of India had practically ceased to exist except in a few localities like Nepaul and Burmah.

With the decay of Buddhism commenced what we may call the second Brahmanical period, when the new conception of "*Faith*," "the incarnation of the Deity," and "a Personal God," introduced Polytheism, with the symbols of the Avatars of Vishnu and the Lingam of Siva. However, sacrifice and the old laws of the four castes were never restored, and the utmost licence to sectarianism, independence of thought, and freedom of worship has ever existed. Though the Dravidians nominally accepted Brahmanism, the lower classes clung to their old superstitions, and the non-Aryans of Northern India either subsided into the lower castes of the Brahmanical system, adopted Mohammedanism, or remained Pagans.

Languages.—The linguistic distribution follows the lines neither of the races nor of the religions. Great additions have lately been made to our knowledge, and we are now able to distinguish ninety-eight languages, with a much larger number of dialects. Vocabularies, if not grammars, or grammatical notes, exist of all that are thus recorded. Many have no written characters; a few use the well-known Arabic character; the majority use some form of the great Indian character, which, though much diversified, can be traced with certainty back to the alphabets of the pillar and rock inscriptions of Asoka, 300 B.C., and thence, in all probability, to the common mother of all alphabets, the Phœnician.

Dividing them into their morphological and geographical families and branches, we have as follows:—I. *Aryan or Inflectional:*—Iranian branch, 2; Indian, 14. II. *Non-Aryan or Agglutinative:*—Dravidian branch, 13; Kolarian, 10; Tibeto-Burman, 54; Khasi, 1; Tai, or Shan, 3; Mon-Anam, 1. Total, 98. To these must be added the dead or literary languages of Sanskrit, Prakrit, Pâli, and Pahlavi, and the intrusive living languages acquired for convenience, Arabic, Persian, Armenian, Portuguese, French, and English.

In the Iranian branch of the Aryan family we find the languages of Pushtu and Balûchi, with a certain amount of literature, and using the Arabic character. In the Indian branch we find those famous vernaculars, which are used by hundreds of millions. The original Aryan language has perished, but it developed into the classical and artificial Sanskrit, the vehicle of the vast Brahmanical literature of all periods, at least 1400 B.C., and into a cluster of Prakrits, which were the vernaculars of the Christian era, and one of which, the Pâli, is the vehicle of the Buddhistic literature. To them succeeded the great Aryan vernaculars, the most northern of which is spoken in the north of the kingdom of Kashmîr, and the most southern in the south of Ceylon. They are: I. Dardistâni; II. Kashmîri; III. Dôgri; IV. Punjâbi; V. Sindhi; VI. Hindi; VII. Nepaulese or Gûrkha; VIII. Bengali; IX. Assamese; X. Ooriya; XI. Gujarâti; XII. Marathi; XIII. Brahui; XIV. Sinhalese. All these use varieties of the great Vedic character, with the exception of Brahui, Sindhi, and Hindustani (a dialect of Hindi), which have adopted the Arabic character; the Punjâbi uses both characters, and the Dardistâni is unwritten.

Of the thirteen Dravidian languages, five have a considerable literature, and three special varieties of the Indian character; these are charged with loan-words from the Sanskrit. Eight are unwritten, being used by a population backward in civilization. They are as follows:—I. Tamil; II. Telugu; III. Canarese; IV. Malayâlim; V. Tulu; VI. Coorg; VII. Toda; VIII. Kota; IX. Khônd; X. Gond; XI. Oraon; XII. Râjmahâli or Mâler; XIII. Group of small dialects.

The ten Kolarian languages are spoken by a population backward in civilization, and are without written character or literature. They are: I. Santâli; II. Mundari; III. Ho or Lurka Kol; IV. Bhumij; V. Kharia; VI. Juang; VII. Kûrwa; VIII. Kûr and Kûrku; IX. Sâwara; X. Mehto.

The languages of the Tibeto-Burman branch, spoken over the immense area in the valleys and mountains of the Himalaya, from the Sutlej to the Burhampootur, and thence over plain and hill to the banks of the Irawadi, Sitang, and Salween, lie outside the field to which the labours of the C.M.S. extend. They are fifty-four in number, with as many dialects in addition, but, with the exception of the Tibetan and Burmese, have no literature. Some of them have special varieties of the Indian character. They may be popularly, and not incorrectly, described as the languages of Nepaul, Sikhim, Bhotan, the hills which surround Assam, Tipperah, the Chittagong Hills, and portions of Burmah, British and foreign.

The Khâsi branch, in the Assam Hills, consists of one language, with dialects of very exceptionable structure. The Tai or Shan branch has three languages—the Ahom, Khamti, and Shan—the two former in British India, and the latter in independent Burmah; they are akin to Siamese, and have three separate varieties of the Indian character. The Mon-Anam branch has one language only within the limits of these remarks, the Mon or Peguan, which has its own variety of the Indian character and some literature.

Of the foregoing languages, the operations of the Church Missionary Society are carried on in Pushtu, Kashmiri, Punjabi, Sindhi, Hindi, Hindustani, Bengali, Marathi, Sinhalese, Tamil, Telugu, Malayalim, and Santâli. The whole Bible and Prayer Book have been translated into Hindi, Hindustani, Bengali, Marathi, Sinhalese, Tamil, Telugu, and Malayalim. The whole Bible also into Sanskrit, Ooriya, Punjabi, Gujarati, Assamese, and Canarese. The New Testament and Prayer Book into Pushtu. Barth's Scripture Stories and Church History, the Pilgrim's Progress, and the Peep of Day, have been published in most of these languages, besides various Bible Histories, Hymn Books, Tracts, &c. There are Commentaries on the New Testament, based on the R.T.S. "Annotated Paragraph Bible," in Hindustani and Tamil; original Commentaries on St. Matthew and the Acts, by the Rev. Imad-ud-din, in Hindustani; Commentaries on the Gospels in Bengali, Marathi, and Sinhalese; on St. Matthew and 1st Corinthians in Malayalim; on Romans in Bengali and Malayalim; on Genesis in Marathi; on the Psalms in Hindustani and Tamil; on Proverbs in Tamil; on Isaiah in Hindustani. In Hindustani, Bengali, Marathi, Sinhalese, Malayalim, and Tamil, there are Bible Dictionaries, Companions to the Bible, and similar works. Butler's Analogy has been translated into Hindustani and (abridged) into Malayalim; Paley's Evidences and Horæ Paulinæ, Trench on the Parables and Miracles, Pearson on the Creed, Baxter's Saint's Rest, into Tamil; Doddridge's Rise and Progress into Bengali and Tamil; Bunyan's Holy War into Hindustani, Tamil, and Bengali; Baxter's Call into Bengali; the Imitation of Christ of À Kempis into Hindustani and Bengali; Augustine's Confessions into Hindustani. The Rev. K. Banerjea has written important original works against Hinduism in Bengali, and the Rev. Imad-ud-din against Mohammedanism in Hindustani. Dr. Murdoch reckons the number of Christian publications in nine of the Indian languages as follows, the majority being tracts:—Hindustani, 600; Hindi, 300; Bengali, 500; Punjabi, 50; Marathi, 350; Sinhalese, 600; Telugu, 200; Malayalim, 200; Tamil, 1200.

THE LANGUAGES OF INDIA AND CEYLON,

WITH THEIR GEOGRAPHICAL DISTRIBUTION, POPULATION, &c.

Compiled from Government Census Reports, Statistical Tables of Protestant Missions for 1871, *and Allahabad Conference Report.*

Group or Family.	Language.	Alphabet.	Geographical Distribution.	Area in Sq. Miles (approximate).	Estimated Population in 1871.	Missionary operations first commenced.	No. of Foreign Missionaries (c).		Native Protestant Christians (c).		Native Clergy (c).		General Remarks.
							Total 1871.	C.M.S. 1878.	1861.	1871.	1861.	1871.	
	1. Pushtu	Arabic	Peshawur and Derajat Provinces.	15,000	360,000	1854	2	4		60		1	Language of Afghân race.
				Total	? 2,000,000	...	20	4	2,400	21,777	...	3	
IV. Tibeto-Burman.	1. Bunun and Kanâwari	Tibetan.	Western Himalaya.	25,000	? 160,000	1855	2	...	...	17	...	...	Moravian Mission: Stations at Kailung in Lahoul and Pâi in Kanâwur.
	2. Newar, Magar, and 13 others	Mostly unwritten.	Nepaul.	15,000	? 500,000	None.	...	...	...	...	...	...	
	3. Lepcha . . .	Lepcha.	Sikhim.	1,500	4,000	1870	...	...	?	?	...	...	Missions of the Church of Scotland and English Baptist Society.
	4. Dhimal, Kachâri, and others	None.	Bhotan.	19,000	? 500,000	None.	...	...	...	...	...	...	
	5. Dophla, Miri, Mikir, Naga, Kuki, &c.	None.	N.E. Frontier of Assam.	...	? 300,000	None.	...	...	...	...	...	...	
	6. Gâro	None.	Gâro hills.	3,500	16,000	1867	2	...	...	212	...	1	Mission of Amer. Baptist Union.
	7. Tipura or Mroong .	None.	Tipura.	...	20,000	...	...	...	...	...	...	...	
				Total	? 1,500,000	...	4	...	...	229	...	1	
V. Khasi.	Khâsi	None.	Khâsia hills.	5,536	95,000	1841	5	...	184	?	...	...	Welsh Calv. Methodist Mission.
VI. Tai.	Khâmti	Khâmti.	N.E. Frontier of Assam.	...	? 10,000	None.	None.	...	...	...	...	...	
				TOTAL	234,000,000	...	524	117	149,176	250,647	143	311	

(a) DOGHRI (*See Map*) is adialect of Punjâbi spoken by the ruling classes of the Jumoo Territory in the lower ranges of the Himalayas, between the rivers Indus and Râvi.

(b) HINDÍ. An important dialect of this language is the Hindustâni or Urdu (camp language), a compound of Hindi and Persian, written in the Arabic character; spoken by all Mohammedans throughout India, and the principal medium of communication in the N. W. Provinces, Oudh, and Punjab.

JARATÍ. The vernacular of the Parsis, and the principal language of commerce in the town of Bombay.

(c) The difference between the totals of these columns and those given on page 59 is owing to the fact of CEYLON being included in this Table, while it is omitted from the other.

NORTH INDIA MISSION.

(See *General Map of India*, page 57.)

THE North India Mission dates its commencement from the year 1813, when, at the revision of the East India Company's Charter, through the exertions of Mr. Wilberforce and others, the restrictions previously imposed upon the propagation of Christianity among the natives of India were finally and for ever swept away, and the door thrown open for the entrance of the Christian Missionary. There were, however, labourers in the same field at an earlier date, whose names deserve honourable mention here. First of all we have Kiernander, who came up from Madras at Lord Clive's invitation, and arrived in Calcutta in 1758, the year after the battle of Plassy. A generation later came the noble Baptist triumvirate of Serampore, Carey, Marshman, and Ward, men whose names and whose work belong not to one section only, but to the whole Church of Christ. Nor can we omit to mention here the work done by such truly missionary-hearted Chaplains as Claudius Buchanan, David Brown, Henry Martyn, Thomas Thomason, and David Corrie, each of whom was in his own sphere, and, so far as the rules of the service permitted, a Missionary to the natives, though their more immediate labours were addressed to the English-speaking population. Of Henry Martyn indeed it may be truly said that, if by profession a Chaplain, he was in heart and in practice even more a Missionary, and the readers of his life will remember how, in accepting a chaplaincy in the East India Company's service, which Mr. Simeon's influence had procured for him, his main object and desire in going out to India was that he might thereby be enabled to make known to its people the riches of Christ's salvation.

Henry Martyn reached India in 1806, and left it in 1811 to undertake that visit to Persia from which he never returned; but the work which he had so energetically commenced at Dinapore and Cawnpore was taken up and carried on by his friend Corrie, afterwards Archdeacon, and finally Bishop of Madras; and the Mohammedan convert who was the first and only visible fruit of his Cawnpore labours, subsequently baptized by the name of Abdul Masih, was afterwards ordained as the native Pastor of the Christian congregation at Agra, the station first occupied by the C.M.S. in all India. He began work there in 1813, was ordained in 1825, and died in 1827.

A reference to the Map and the statistical tables given below will show that the Society's stations in North India are distributed pretty evenly along the main lines of communication from Calcutta to the extreme North-West frontier, and that they are almost entirely confined to the large towns. This circumstance is mainly attributable to the fact that the chief promoters and founders of these Mission stations have been resident Christian laymen, mostly occupying high positions under the Indian Government, who, by their earnest representations, backed up in many instances by most liberal offers of pecuniary help, have induced the Society to take up that particular station. Much liberality and Christian effort has thus been called forth; but there has been this attendant disadvantage, that the Society's Missions have become spread over a very wide area, and no one point has ever yet been occupied in sufficient force to enable any very marked impression to be made upon the native population.

Another interesting feature of the North India Mission has been the existence of local Missionary Associations at all the larger centres, such as Calcutta, Benares, Agra, Lucknow, Meerut, Umritsur, and Peshawur, composed chiefly of laymen, members of the military and civil services, who have associated themselves with the Missionaries of the station to aid them in their work by collecting funds and helping them in other ways. Large sums have been thus contributed for the work of the Society, and the indirect good resulting from the testimony thus borne by independent witnesses to the importance and reality of Missionary work has been of the highest value.

The Society's work in North India has been carried on mainly in three

ways :—(1) Vernacular preaching in the city bazaars and in the surrounding villages ; (2) education both in the vernacular and in English ; and (3) by means of Christian orphanages. The latter are an institution almost peculiar to North India, and owe their origin to the severe famines which at intervals have desolated the upper part of the Gangetic basin. Many thousand children have thus been rescued from starvation, brought under Christian influence, and formed into Christian communities. The thriving Christian settlement at Allahabad, consisting mostly of *employés* in the Government press, and the agricultural colony near Gorukpoor, may be mentioned as specially successful examples of this mode of Christian effort.

Although a goodly band of European Missionaries has been set apart for this important field, the utter inadequacy of the Missionary force to the vast work of diffusing the Gospel through the world is nowhere more painfully apparent than in this Mission In extensive regions comprised in the North India Mission field, such as Orissa, Burmah, Assam, Rajputana, and in the dominions of the great feudatories of Central India, among whom Scindia and Holkar are prominent, the Church Missionary Society has not been hitherto in a position to attempt any systematic evangelistic work. At least one hundred more evangelists might easily be employed here, and find ready audiences.

The North India Mission of the Church Missionary Society comprises three separate fields of labour, (1) Lower Bengal; (2) the North-West Provinces, including Oudh, and the one station in the Central Provinces ; (3) the Punjâb, including Kashmir. * As separate articles are devoted to Calcutta, Lower Bengal, and the Punjâb, it is only necessary in this article to present further details respecting the second division.

The area comprised within the Lieutenant-Governorship of the North-West Provinces (coloured pink in the Map of India, p. 57) may be roughly described as the Valley of the Ganges from its source to the borders of Bengal. It is a very irregularly-shaped territory, forming a semi-circle round the Province of Oudh—which, however, since the Map was printed, has been amalgamated with the N.W. Provinces, so that a compact territory has thus been formed. The N.W. Provinces, prior to the amalgamation, included an area of 81,403 square miles, with a population of 30,781,204 ; while Oudh has an area of 23,992 square miles, and a population of 11,220,232. Taking the two together, the population comprises 36½ million Hindus, and 5½ million Mohammedans. The Census of 1872 reckoned 30,000 "Christians," of whom about one-third were Natives. The Allahabad Conference returns (in the same year) gave 7779 Native Christians, i.e., Protestants.

The extensive territory under British rule known as the Central Provinces (coloured purple in the Map) has a population of eight millions, one-fourth of whom are Gônds and other non-Aryan hill-tribes; and the Native States lying between the North-West and Central Provinces, comprising the dominions of Scindia and Holkar (part of the space coloured yellow in the Map), are estimated to have a population of eight millions more. But the greater part of these regions is not at present the field of the Society's work, Jubbulpoor being as yet its only station.

The Society's stations may be arranged in four groups :—

(1) The oldest are those in the furthest north-west, Agra and Meerut. AGRA, a city of 149,000 inhabitants, once the capital of the Mogul Emperor Akbar, and renowned for the beautiful Tâj Mahal, saw, as already mentioned, the first beginning of C.M.S. work in India, when Abdul Masih was stationed there in 1813. It was not occupied, however, by European missionaries till 1838. The Agra Mission is chiefly interesting for the important Christian educational institution, St. John's College, founded in 1853 by T. V. French and E. C. Stuart (now Bishops of Lahore and Waiapu); and the Orphanage and Christian village at Secundra, six miles from the city and close to Akbar's

* The Punjâb will henceforth not be included in the "North India Mission," but will, with Sindh (hitherto reckoned in the "Western India Mission"), make a distinct "Mission," for which a Corresponding Committee has been formed.

mausoleum, which grew out of the terrible famine of 1838. There is a congregation with a Native pastor, at *Muttra*, 35 miles from Agra. The next station is ALIGURH (pop. 58,539), 50 miles north of Agra, with out-stations at *Bulandshahr* and some other places. MEERUT (*Mirat*, pop. 81,386), famous as the scene of the first outbreak of the Mutiny in 1857, has been occupied, though somewhat intermittently, since 1816. The work here comprises preaching at the great religious fairs in the neighbourhood, at Hurdwar and Gurmuktêsur, and Christian villages at *Ikla* and in the *Dehra Doon* valley.

(2) The other group of stations in the North-West Provinces proper has for its centre BENARES, or Kâshi the holy, the most sacred city in India, and the head-quarters of Hinduism. Every one—even a beef-eating Englishman—dying within ten miles of Benares is, say the Brahmins, sure of future happiness. Two thousand temples, an immense number of sacred wells and pools, and half a million of idols, add to the sanctity of this Mecca of the Hindus. The population of the city is 175,000, but the environs also are densely peopled, the governmental district having 798 souls per square mile, more than double the proportion of Belgium, the most densely populated country in Europe. The Benares Mission was begun in 1817, when Corrie was chaplain there. For forty years, 1832-72, it was the scene of the untiring labours of William Smith and C. B. Leupolt. There are two Native congregations, schools (the chief of which is Jay Narain's College), orphanages, and several out-stations; but Benares needs to be much more strongly manned than it has been of late years. GORUKPOOR (*Gorakhpur*, pop. 51,117) was occupied in 1823, and has an interesting missionary history, for which we have not space. The station was destroyed in the Mutiny; but the Christian villages, orphanages, &c., are now in a flourishing condition. *Azimgurh* and *Jounpoor*, lying between Gorukpoor and Benares, are centres of immense populations. With this group may be included ALLAHABAD (pop. 143,693), now the seat of Government, and—being at the confluence of the Ganges and Jumna—another most sacred spot. This station was begun in 1859, in consequence of the transfer hither of many Native Christians employed in the Government Press when Allahabad became the capital of the N.W. Provinces instead of Agra.

(3) In *Oudh*, the Society has two principal stations, Lucknow and Faizabad. LUCKNOW (*Lakhnau*), the fourth city in India, standing next in population (284,779) after the three Presidency capitals, is a place of undying interest to every Englishman on account of the heroic defence of its little garrison in the Mutiny. Two-fifths of the population are Mohammedan, a larger proportion than in any other city in India outside the Punjab and Sindh. Sir Henry Lawrence, the first Commissioner of Oudh, who was killed in the Siege in 1857, was desirous, before the Mutiny, that a Christian Mission should be established at Lucknow; and after the second conquest, in 1858, Sir R. Montgomery wrote to the C.M.S. Committee, "As Sir H. Lawrence's successor, I have the privilege of repeating his call." An Association was formed on the spot, with Sir Robert himself as President, on Sept. 24th in that year, the eve of the anniversary of the relief of the city by Havelock, and while the sound of distant artillery could still be heard, of troops pursuing parties of rebels. Lucknow, however, like other stations in the North-West, has (except at the very first) always been weakly manned; and the fruits of the Mission have not been large. FAIZABAD was occupied in 1863, as a connecting link between Lucknow and Goruckpoor. It is chiefly interesting from its vicinity to Ayodhya, which, as the traditional birthplace of Rama, the Hindu hero and demigod, is visited yearly by 100,000 Hindu pilgrims.

(4) The fourth group consists of one station only, JUBBULPOOR (*Jabalpur*, pop. 55,188), the Society's single centre of work in the C Provinces. One object in occupying a place so remote from other Missions was to reach the Gônds, a Dravidian hill- tributed over Central India, and numbering some two m

adjuncts of a mission-station have sprung up in Jubbulpoor itself, and have hitherto prevented any considerable efforts to evangelize this interesting people. The staff, however, has now been strengthened, and it is hoped that the long contemplated Gônd Mission may become a living reality, and receive the seal of the Divine approval in a measure of success similar to that vouchsafed to the work among the Santâls.

The London and Baptist Missionary Societies, and the American Presbyterian Board, are actively at work in the N.W. Provinces proper; the American Episcopal Methodists in Oudh and Rohilkund; and the Free Church of Scotland in the Central Provinces. The S.P.G. has stations at Cawnpore and Banda.

CHRONOLOGICAL STATISTICS.

Bengal.	*North-West Provinces, &c.*	*Punjab.*
1816 . . Calcutta.	1813 . . Agra.	1847 . . Kôtgur.
1817 . . Burdwan.	1815 . . Meerut.	1852 . . Umritsur.
1831 . . Krishnuggur.	1817 . . Benares.	1854 . . Kângra.
1850 . . Bhâgulpore.	1823 . . Gorukpoor.	1855 . . Peshâwur.
1858 . . Santâl Mission.	1831 . . Jounpoor.	1856 . . Mûltan.
	1847 . . Azimgurh.	1861 . . Derajât.
	1854 . . Jubbulpoor.	1863 . . Kashmir.
	1858 . . Lucknow.	1867 . . Lahore.
	1859 . . Allahabad.	1876 . . Pind-dâdun-Khan.
	1862 . . Faizabad.	
	1863 . . Aligurh.	

Bengal.

	1818.	1828.	1838.	1848.	1858.	1868.	1878.
European Missionaries	2	2	8	14	17	16	17
Native Clergy	...	...	...	...	...	2	6
Native Agents	...	8	22	106	218	290	286
Native Christian Adherents	...	...	...	...	5916	6515	8807
Communicants	...	...	...	700	640	786	1651
Schools	...	43	57	44	67	119	165
Scholars	...	2600	2750	3240	4150	5400	5182

North-West Provinces, &c.

	1818.	1828.	1838.	1848.	1858.	1868.	1878.
European Missionaries	1	3	5	15	18	21	18
Native Clergy	...	1	2	0	0	5	7
Native Agents	3	6	19	47	173	204	201
Native Christians	...	...	...	...	1266	3800	3422
Communicants	...	...	12	336	442	1062	1156
Schools	...	11	16	29	38	83	100
Scholars	...	485	1094	1452	2300	5685	6701

Punjab.

	1818.	1828.	1838.	1848.	1858.	1868.	1878.
European Missionaries	...	...	...	...	9	12	18
Native Clergy	...	...	...	...	1	1	6
Native Agents	...	...	...	...	29	112	70
Native Christian Adherents	...	...	...	...	92	420	741
Communicants	...	...	...	...	38	126	288
Schools	...	...	...	...	14	54	68
Scholars	...	...	...	...	570	2470	3986

W. DICKES, CHROMO, LONDON.

CALCUTTA MISSION.

CALCUTTA, the metropolis of British India, is situated on the left bank of the Hooghly, about 100 miles from the sea. The town, or rather that part of it which is included within municipal limits, extends about four miles and a half from North to South, and about one mile and a half inland from the river. The inhabited portion occupies an area of about six square miles, and if to this be added Fort William, so called after the reigning sovereign at the time of its erection in 1700, the Esplanade, and Tolly's Nullah, then the area of Calcutta is nearly eight square miles*; but in point of fact Calcutta has grown far beyond these limits, for there are not only densely populated quarters both to the North, South, and East, but across the Hooghly is the important suburb of Howrah, which is quite as much a part of Calcutta as Southwark is of London. The recently-constructed bridge over the Hooghly at this point has drawn the connexion still closer between Calcutta and Howrah, in which is the terminus of the East Indian Railway, and which contains a rapidly increasing population, estimated in 1872 at 97,784. The river, with its numerous ships and boats, presents an animated, busy scene, and shows what an important commercial centre Calcutta has become. Its export trade ranges from twenty-one to twenty-eight millions sterling per annum, and its imports from seventeen to twenty-two millions sterling.

In this, as in other aspects, the rise and growth of Calcutta has been marvellous, and so far it is a type of the wonderful extension, under God's good Providence, of British power in India. Less than two centuries ago, about the year 1690, when Job Charnock, the first of the East India Company's Governors in Bengal, acquired the site on which Calcutta now stands, there stood upon it three insignificant villages, named Sootalooty, Govindpore, and Calcutta†, containing the usual mud structures which are found in Indian villages, and which are more like huts than houses. Although these mud structures still abound in Calcutta, the public buildings and private residences of Europeans are so imposing, that it has been called the City of Palaces, and so many have been attracted to it that, *including its suburbs*, it has now a population of 874,363, which is larger than that of any other city in the British Empire except London. On the night of the 6th of April, 1876, a census was taken of Fort William, of the floating population in the port, and of that part of Calcutta only which is included within municipal limits, or, in other words, of Calcutta *without its suburbs*. The result showed an aggregate population of 429,535, of whom the bulk are Hindus, numbering 278,224; second to them are the Mohammedans, reckoned at 123,556; and of the remainder, 23,885 are Christians,—other religions making up in all 3870 more. Of these latter the Buddhists and Jews are the most numerous, numbering respectively 1878 and 952, while only 151 are Parsees. Among the remarkable facts recorded in the Census, and deserving of notice, one is, that there are only 36 females out of every 100 of the population; and this is partly explained by another circumstance, that the population of Calcutta is largely made up of strangers, little more than one-fourth, or 28 per cent., having been born in the place, and many of these strangers who have only come to sojourn for a time.

The charitable and educational institutions of Calcutta, for the benefit of Europeans, their orphans and descendants, among which may be mentioned the Martinière College, the Doveton College, the European Female Orphan

* In 1742 this area was enclosed by an entrenchment known as the Mahratta Ditch, and now occupied by the line of the Circular Road. As in the case of a similar enclosure round the town of Madras, this was intended to check the incursions of the Mahratta horse, then the scourge and terror of India.

† Some consider that the name Calcutta is a corruption of Kāli Ghat, the wharf or ferry sacred to the Goddess Kāli, whose temple is situated near at hand.

Asylum, and two large Hospitals, are features that honourably mark the capital of India. Numerous churches, too, have been provided for the English residents, the most conspicuous being St. Paul's Cathedral, built by Bishop D. Wilson, at a cost of 45,000*l.*, towards which sum the Bishop contributed from his private resources 25,000*l.*, while the oldest church in Calcutta is the Old (or Mission) Church, built in 1771, at the expense of Kiernander, Missionary of the Society for Promoting Christian Knowledge, who laboured chiefly among the East-Indian population of mixed descent. The Old Church was ultimately purchased by Mr. Charles Grant, and vested in trustees. The Rev. David Brown, the friend of Martyn and Corrie, for many years gave his gratuitous services as the minister, and also set on foot the "Evangelical Fund" for the support of a clergyman. In 1870, an arrangement was concluded between the trustees and the Church Missionary Society for the supply of the ministry of the church, the parsonages connected with it being occupied by the Secretary and other Missionaries, and by the Society's office.

But it is to points of interest in connexion with the Society's direct Missions to the natives that our attention must be chiefly turned. A single Missionary was appointed to Calcutta in 1816; and in the following year the Rev. T. T. Thomason, the friend of Simeon, and the incumbent of the Old Church, became the first Secretary of the Society in Calcutta, and prepared the way for the formation in 1824 of the Calcutta Church Missionary Association. In 1820 Archdeacon (afterwards Bishop) Corrie purchased for 2000*l.*, from a sum placed at his disposal for Mission purposes by a private benefactor, Major Phipps, a small estate at Mirzapore, one of the purely native districts of the city. Here are three residences for Missionaries, a well-built Native Christian village, which owes its erection to the Rev. J. Vaughan, with Church, Parsonage, and Schools for boys and girls, and a preaching chapel for addresses to the heathen. The Native Pastor in charge is maintained from the rents of the village houses, which thus form a permanent endowment for the support of the ministry.

In 1857 the Society's work in Calcutta was extended by the addition of the "Cathedral Mission." Bishop Daniel Wilson originally designed to attach to his cathedral a body of Missionary Canons, who should devote themselves to the mastery and refutation of the false systems of Hindu philosophy, and bring Christianity to bear on the educated classes of Bengal. For this purpose he provided, chiefly from his own private resources, an endowment sufficient for the support of at least three such clergymen. That effort having failed, owing to his inability to obtain a charter for his proposed Cathedral Chapter, the endowment was applied by the Bishop to a special Mission, called the "Cathedral Mission;" but great difficulty was experienced in maintaining a supply of suitable men. Accordingly, a few years before his death, and as a final proof of his entire confidence in the Church Missionary Society, the Bishop made over to its management the main portion of this fund, "having proved," to use his own words, "that Indian Missions can be more efficiently conducted by such a Society at home than upon an independent footing, even though under Episcopal management." This special fund has enabled the Society to carry on operations at Christ Church, Cornwallis Square, in the northern quarter of the city, and also in the southern suburbs of Kidderpore and Alipore, in the former of which an important Anglo-Vernacular School is maintained, and the church of St. Barnabas, built and endowed some years since by Mr. Dent, provides accommodation for a small native Christian congregation. In furtherance of this effort to influence the more educated classes of the community, a Christian College was established by the Society in 1864, under the name of the "Cathedral Mission College," affiliated to the University of Calcutta, and intended to educate matriculated students of that university up to the B.A. standard. It is advantageously situated in College Square,* and educates on Christian

* College Square will be seen on the map, although the Cathedral Mission College is not marked.

principles a goodly number of students, hardly otherwise accessible to the Christian preacher.

The condition of Native society in Calcutta presents some interesting and peculiar features. The prevalent faith of the upper and more educated classes, notwithstanding superficial appearances, is no longer Hinduism; and the belief of the lower classes is rapidly on the wane. The principal cause of this disintegration of the ancient faith is Western education. Nearly half a century ago some influential philanthropists, foremost among whom was Dr. Duff, the well-known Scotch Missionary, initiated a movement for the education of the people, on the English system, in Western literature and science, which resulted in the famous Educational Despatch of 1854, and the establishment of the Calcutta University in 1857. Since then education, both in English and the vernacular, has been extending in every direction with marvellous rapidity, with the inevitable result of a wide-spread disbelief in Hinduism, the absurd physical theories of which render it specially vulnerable to scientific truth. The feeling towards idolatry in Calcutta among the educated classes is one approaching to contempt; but, with some bright exceptions, very few of this class have become Christians. In the midst of this break-up and mental unrest, an attempt was made some 30 years ago, originating with the celebrated Râm Mohun Roy, to construct a purer creed which should at once satisfy the spiritual longings of man's nature, and, being purged from the puerile absurdities of Hinduism, be more in harmony with modern enlightenment and science. This attempt culminated in the establishment of a body called the *Brahmo Somāj*, *i.e.* Society for the Worship of One God. At first this movement professed to be only a *reformation* of Hinduism—a return to the purer doctrine of the ancient Hindu Scriptures, the Vedas. Subsequently, the Vedas being proved to be tainted with Pantheism, their authority was disowned, the movement became purely Deistic, and the creed eclectic. Denying the supernatural altogether, and the distinctive doctrines of every religion, they professed to accept the pure theistic teaching and elevated morality of all. They have, therefore, borrowed very largely from the New Testament not only Christian ideas, theological and ethical, but also, frequently and misleadingly, Christian phraseology. These latter features characterize specially the proceedings of the secession from the original Brahmo Somâj, which was headed, about fifteen years ago, by a young, enthusiastic, and eloquent Hindu of Calcutta, named Bâbu Keshub Chunder Sen. The older movement, the *Adi Somāj*, which some twenty years ago showed much activity, has now for some years been relapsing into Hinduism, and is steadily dying out. The younger sect, the *Progressive Brahmo Somāj*, under the leadership of Bâbu K. C. Sen, has broken completely loose from the trammels of Hindu idolatrous customs and caste, and come very prominently before the public both in India and in England as a Reformed Faith. The progressive Brahmos have also been in the van in the advocacy of various social reforms, and for some years have occupied a separate independent position among the various religious communities of Calcutta. As regards the grounds of its religious belief, the society has passed through various stages, but the creed itself may be summed up in two fundamental Articles, the Fatherhood of God and the Brotherhood of Man. At one time the movement was very popular and seemed full of promise, but the number of *registered* Brahmos has always been exceedingly small,* and the denial of the supernatural and distinctive doctrines of Christianity has been consistent throughout. In spite of the expressed reverence for Jesus Christ as a good man, the Brahmos, though apparently approximating to the Unitarians, are really separated from them by a wide and deep gulf. This movement, which at one time seemed to many to be only a stepping-stone to Christianity, has now, like its elder brother, nearly run its race. It can neither secure agreement among its own adherents, who are splitting

* In the recent Calcutta Census only 479 have returned themselves as Brahmos; but as the Census unfortunately did not include the suburbs, this does not give the total number of Brahmos in the metropolis.

up into innumerable divisions, soon to be re-absorbed into Hinduism, nor can it make head against social customs and rites based on Hindu idolatry. It presents few attractions to the worldly and religiously indifferent, for they, the large majority among the educated classes, orally and otiosely accept its doctrines—the belief in one God—while remaining by profession Hindus; and it cannot satisfy the spiritual aspirations of any really devout or earnest minds, for a Christianity without a life-giving Saviour in the centre gives no consolation to a soul burdened with a sense of its sins. Many who were ardent Brahmos in their youth have fallen back in middle age into the routine of Hindu life and worship. Others have passed through Brahmoism, and, despairing of attaining any religious certainty, have sunk down into blank and hopeless Atheism; while some fewer still have become Christians. Apart from this special movement, the influence of which is now rapidly on the decline, the newly-awakened native mind is in a great ferment and agitation, and Christian truth, outside the circle of direct mission work, is the subject of much inquiry and discussion, and is steadily leavening the public mind. The extensive sale of sceptical books imported from England by the educated classes and the prevalence of infidel theories, whether engendered of physical science or mental philosophy, are real and true though sad indications of a state of society of very deep interest, and one demanding increased prayerful missionary effort.

In the immediate vicinity of the city are some interesting Christian settlements, with suitable churches and schools; on the north, at AGURPÂRA, the scene of Mrs. J. Wilson's labours, where a large female orphanage is maintained and systematic visitation among zenanas carried on; on the south, at THÂKURPÛKUR, a well-known centre of vernacular education, carefully fostered for many years by the Rev. James Long; and on the east, at KISTOPORE and Terulia, in the Salt Lake district, where a small congregation of fishermen, with their families, are ministered to by a native Pastor. Here a pretty Gothic church has been recently built as a memorial to the Rev. T. Sandys, who for more than forty years faithfully laboured as a Missionary in Calcutta and its environs.

Indirectly associated with the Church Missionary Society, by cordial mutual co-operation, have been the efforts of the Indian Female Normal School and Instruction Society. This most useful agency embraces under its operations a Normal School in Cornwallis Square, for training female teachers for work in Mission Schools and Zenanas, as well as many girls' schools in the city and neighbourhood, and has besides several Zenana Missionaries and their assistants. The Society for the Propagation of the Gospel, the London, Baptist, and Wesleyan Missionary Societies, and the Established and Free Churches of Scotland, are also labouring in and around Calcutta. With the Free Church Institution is associated the honoured name of Dr. Alexander Duff.

CHRONOLOGICAL STATISTICS.

	1816	1820	1836	1846	1856	1866	1873	1877
European Missionaries . .	1	3	4	4	4	10	11	7
Native Clergy	..	..	..	..	..	..	2	3
Native Agents	..	51	16	25	56	51	65	125
Native Christian Adherents	..	..	..	..	..	..	..	1271
Communicants	..	13	..	94	146	190	401	388
Schools	2	50	13	13	15	13	26	54
Scholars	..	1530	437	989	1123	901	1379	2744

BENGAL

Stanford's Geog.l Estab.t 55 Charing Cross

BENGAL MISSION.

THE name Bengal was originally restricted to that part of the lower basin of the Ganges in which the Bengali language still prevails, extending from the sea to the foot of the Himalayas on the north, and from the river Coosy and the Rajmahal hills on the west to Assam and Tipperah on the east. As, however, the British Empire in North India gradually extended itself upwards along the Gangetic valley, the "Bengal Presidency," or territory presided over by the central authority at Calcutta, came gradually to include a great part of Upper India as well, extending even in 1803 as far as Delhi, which was then wrested from the Mahrattas. And even after the establishment, in 1834,* of a separate Lieut.-Governorship for the upper provinces of the Presidency, which thenceforth received the distinguishing name of the *North-West* as contrasted with the *Lower* Provinces, the latter still continued to include within its limits many races and provinces outside the limits of Bengal proper. Thus, for example, while the number of the Bengali-speaking population is estimated at 36 millions, the entire population included under the administration of the Lieut.-Governor of Bengal was found in 1872 to amount to as many as 60 millions, and including the now separate province of Assam to 64½ millions. Of this number one-third, or 19½ millions, profess the Mohammedan faith, no less than 17½ millions of whom are to be found in the districts to the east of the Ganges, where they amount to 50, and in some cases 80 per cent. of the population; while nearly 12 millions more, or one-fifth of the whole, are returned under the head of aboriginal tribes, or semi-Hinduized aborigines. These figures indicate a very much larger preponderance of the non-Aryan element in Bengal than is to be found in any other part of India, not excepting Madras. It is more than probable, indeed, that of the 28 millions classed in the census returns as Hindus, a large number are of partly non-Aryan descent, while to the same cause may undoubtedly be ascribed the fact of the extensive conversions to Mohammedanism which have taken place, and are still going on in the eastern districts, the fetish worship of the aboriginal races being always less able to resist proselytizing influences from without than the compact ceremonial and caste-system of the Hindus. As a further evidence of the existence of a large non-Aryan element in the population may be mentioned the universal prevalence in Bengal of blood-sacrifices to propitiate vindictive demons. Temples to Kâli, the "black" goddess, with her hideous necklace of human skulls, abound everywhere in Bengal, though she is but little known in the Pantheon of Upper India; and the bloody sacrifices offered in her honour are far more akin to the fetish worship of the Khonds and other purely aboriginal races, than to the simple nature worship of the ancient Aryans. Under native rule, human sacrifices were constantly offered in her honour, and even so lately as 1866 the body of a Mohammedan boy was found in a temple to Kâli, at Lukhipâsa, in the Jessore district, one of the first settled and most enlightened parts of Bengal, with the neck still fixed in the sacrificial block, and quite dead, though the officiating executioner had failed to sever the head from the body. At the annual festival held in honour of this goddess, known as the Churruck Poojah, the temples at Kâlighat and elsewhere literally stream with the blood of slaughtered bullocks and goats, and in seasons of scarcity there seems little doubt that the people of Lower Bengal still offer up human victims to the hideous demon whom they and their fathers have feared and worshipped for so many succeeding ages.

It has been noticed by careful observers that this proneness to demon-worship, which is to be met with in every part of India, is always found to exist with a force in proportion to the aboriginal element in the local population. If so, its remarkable development in Bengal goes far to confirm the belief already expressed of the non-Aryan origin of the greater part of its population, a conclusion still further borne out by the striking differences both in physiognomy and character which separate the Hindus of the Gangetic delta from their fellow-religionists in the Upper Provinces.

* The Lower Provinces of Bengal were not placed under a separate Lieutenant-Gov till 1853.

The population of Lower Bengal is extremely dense, averaging over a great extent of country no less than 500 souls to the square mile, a very high rate for any but the neighbourhood of great cities. In the last census report for England and Wales it is observed that a density even of 200 to the square mile over any large tract of country indicates mines, manufactures, or the industry of cities; and yet no less than 17 out of the 43 districts of Bengal, all purely agricultural, come up to the far higher average of 500 to the square mile. In the eight central districts shown in the map, the average is even greater still, being at the rate of 652 to the square mile.

In this densely-peopled region the standard of the Redeemer's kingdom was first planted, as has been already mentioned, more than a century ago, by the Danish Missionary Kiernander, though his labours were entirely confined to Calcutta and its vicinity; and very little was done for the evangelization of the rural parts of Bengal till the arrival of the Serampore Missionaries in 1800. In 1871 the number of foreign Missionaries labouring in Bengal proper in connexion with the various Protestant Societies of England and Scotland was seventy-five, and as the result of these seventy years of labour the number of native Christians in connexion with these several bodies was found to amount to 20,516, showing an increase of 26 per cent. during the previous decade. The number of native ministers was 21, and of pupils under Christian instruction 21,430. If we add to this number those labouring in Assam and the Khasia and Garo hills to the east, and in Orissa and Chota Nagpore to the west, the total of Missionaries in the Lower Provinces is brought up to 106, that of the native clergy to 35, the native Christians to 46,968, and the number of pupils at school to 26,985.

But a small part, however, of the above is included within the operations of the C.M.S., its sphere of labour having been confined hitherto to four centres, (1) Calcutta and its vicinity; (2) Burdwan and the adjoining district of Bancoorah; (3) the district of Nuddea or Krishnuggur; and (4) to the north, the Santâl Pergunnas and Bhâgulpore. In these four localities the number of European Missionaries connected with the Society is now (1878) fourteen, the Native clergy number nine, and the Native Christians 8807, or about one-sixth of the whole number in Lower Bengal.

The Society's work in Calcutta has been already described; it remains, therefore, at present to speak of the other three.

The first station occupied in rural Bengal was BURDWAN, a name familiar to every friend of Missions from its association with the devoted Weitbrecht, who laboured there for twenty-one years. Burdwan is the head-quarters of a large and important district, with a population of 2,034,745, giving an average of 577 to the sq. mile. The adjoining district of Bancoorah is much smaller both in area and population, and stretches up into the hilly tract which shuts in Bengal to the west. Burdwan is seventy-three miles from Calcutta, and stands on the great arterial highway of communication between the capital and the upper provinces. The town itself contains a population of 50,000, and the district has been under British rule since 1760. Missionary operations in Burdwan date from 1816, when two vernacular schools were opened by a truly missionary-hearted British officer then stationed there, Captain Stewart, with the co-operation of his friends Corrie and Thomason, and land was purchased for the formation of a Missionary settlement. In 1831, the Rev. J. J. Weitbrecht was appointed to this station, and with few interruptions continued his faithful labours there and in the surrounding district till his death in 1852. By his exertions a handsome and substantial church was erected for the use of the Native Christians, and many faithful and devoted converts were the fruits of his untiring labours. For the last twenty years many other faithful Missionaries have laboured at Burdwan, but the soil has proved a hard and barren field; and an epidemic fever, which for many years past has been desolating many parts of Bengal, has tended greatly to reduce and scatter the congregation.

Adjoining the district of Burdwan is that of Nuddea, the head-quarters of

which is at KRISHNUGGUR,* a town of 40,000 people, situated on the Jellinghee branch of the Ganges. The entire population of the district is 1,812,795, and is little less dense than that of Burdwan. Nuddea, the old native capital of the district, is about eight miles from Krishnuggur, and a great seat of Hindu and Sanskrit learning, whence it has sometimes been called the Oxford of Bengal. In this district are some of the principal indigo factories of India; and here also, at a distance of about thirty miles to the north-west of the town of Krishnuggur, is the village of Plassey (or Palâchi), where, on the 23rd of June, 1757, was fought the memorable battle from which virtually dates the British supremacy in India. The Eastern Bengal line of railway now connects Krishnuggur with Calcutta, from which it is only 62 miles distant. The first Missionary of the C.M.S. who visited this district was the Rev. Wm. Deerr from Burdwan, though the Gospel had been preached in it twenty-five years earlier by some of the Serampore Missionaries. The earliest converts came from the Karta Bhôjas, or "Worshippers of the Creator," one of those numerous sects which from time to time have risen up to protest against the usurpations of the Brahmans. In 1833 thirty persons of this sect were baptized by Mr. Deerr in the face of much persecution, and from that time the movement towards Christianity began to gather strength, till in 1838 no less than 600 families, comprising about 3000 souls, came forward and placed themselves under Christian instruction; and when Bishop Wilson visited the spot in the autumn of 1839, as many as 900 persons were baptized on one occasion. The movement had then extended to 55 villages, and embraced over 3000 souls. Great hopes were naturally entertained that in a few years the bulk of the population would become Christians, but the subsequent history of the Mission has not realized the expectations at first formed; and for many years past the condition of the Krishnuggur Native Church has been such as to cause more sorrow than joy. Whether this may have been due to the want of due caution at the outset in sifting the motives of those who came over, or that they were baptized without sufficient preparation, or that sufficient effort was not made to draw out the independence of the converts, it is not easy now to say. The movement was no doubt largely fostered by the liberal and perhaps injudicious administration of temporal relief to the sufferers from an inundation of the Jellinghee river in 1838; but equally mixed motives have attended the progress of other similar movements elsewhere, and so far as the attendant circumstances had to do with it, there seems no reason why Krishnuggur should not have become another Tinnevelly. At the present time the actual number of Christians on the rolls is 5577, but the low spiritual condition of the Church is seen by the small proportion of communicants, amounting only to 1 in 10 instead of 1 in 4 or 5 as in other parts of India, and to the entire absence of inquirers.

While thus the older Missions of the Society in Bengal call for the exercise of much faith and patience, its most recent field of labour is one full of bright promise. A glance at the Map of India at p. 57 will show that the chain of hills which stretches across India from Bombay to Bengal, and forms the northern boundary of the great table-land of the Deccan or Southern India, runs out into a sort of promontory at its N.E. extremity, near Rajmahal, and abuts like a steep terrace wall close upon the river Ganges. The hill ranges of the Vindhya and Sâtpoora, in fact, unite themselves here with those of the Eastern Ghauts, and the tract enclosed between them forms the broad table-land of Chota Nagpore and the Santâl Pergunnas. Though a table-land, the surface of this tract is far from level, and presents to the eye an endless succession of undulations formed of gravelly hills with swampy valleys at their base, while on every side, and especially towards the Ganges, stand out lofty detached hills like sentinels clothed with brushwood to the top. Amid these hills dwell those Kolarian aborigines to whom reference has already been made (p. 61) as having been probably the earliest occupants of the soil in the north-eastern parts of India as

* Usually written Krishnagur, but if written as pronounced, it should be Krishnuggur, i.e. the city of Krishna.

the Dravidians were in the west and centre, till the great Aryan immigration of 3000 years ago reduced the dwellers in the plains to a condition of prædial serfdom, and drove up those in the hilly tracts into their jungle fastnesses.

Among these primitive and simple races the Gospel has made very remarkable progress. The Chota Nagpore tribes to the west, the Oraons, Kôls, and Hos, have already yielded more than 20,000 converts to the labours of the Berlin Missionaries and the S.P.G., while the Santâls to the north have shown no less readiness to accept the Christian faith. The C.M.S. field of labour among these people embraces the northern portion of the Santâl country, with its head-quarters at TALJHARI, the centre of a cluster of villages lying between the hills and the railway, eight miles west of Rajmahal, with branch stations at Godda and Baghaia to the west, and Bahawa and Hirampoor to the S.E. The Indian Home Mission occupies the southern portion of the field, with its head-quarters at Ebenezer, near Rampore Hât; while the Free Church of Scotland is working at Jamtara, on the chord line of rail to the south-west.

Another and still older centre of Missionary effort to the people of these hills is BHAGULPORE, occupied in 1850 with a view to bringing Christian influence to bear on the Pahâris, a small tribe of Dravidian origin numbering about 3000 souls, who still inhabit the tops of the Râjmahal hills, while the Kolarian Santâls people and cultivate the valleys. A corps of hill-rangers, formed originally by a young civilian in Warren Hastings's time, of the name of Cleveland, out of these very Pahâris, to act as a sort of police and check the marauding propensities of their tribe, was stationed at Bhagulpore till its disbandment in 1863, and of these several have become Christians; but the converts from this tribe, as a rule, have proved less steady and satisfactory than the Santâls.

The Santâls are closely connected with the Mûndâri tribe of Chota Nagpore, as the Pahâris are with their Dravidian congeners, the Oraons, and appear to have pushed their way up into the Damun-i-kôh, or Rajmahal hill tract, at a comparatively recent period. They are a most industrious race, clearing and bringing under cultivation the jungle tracts at the foot of the hills, but extremely simple, and no match whatever for the astute Hindu shop-keepers and money-lenders, who grow rich at their expense. The Santâl rebellion of 1856, which first brought this tribe to the notice of the English public, and led to the establishment of a Mission among them, was mainly due to this cause: the rapacity of the Hindu, and the seeming indifference of the British officials to their wrongs, having at last so goaded the poor Santâl on to desperation, that he was driven to take the law into his own hands.

The first Missionary who actually broke ground in the Santâl country was the Rev. E. L. Puxley, formerly a cavalry officer in H.M. service, who in 1860 took up his residence at Hirampoor, and opened a number of schools throughout the Damun-i-kôh, the expense of which was shared equally between the Society and the Government. A few years later Mr. Puxley removed to Taljhari, where he had purchased, at his own expense, a number of old railway bungalows and sheds, one of which was made into a Training Institution, and another was used as a temporary church till the erection of the present substantial building. Mr. Puxley was the first to reduce the Santâl language to writing, and before repeated attacks of jungle fever finally obliged him to quit the country in 1866, he had translated into it the Gospel of St. Matthew and portions of the Book of Common Prayer, to which his successors, the Rev. W. T. Storrs and others, have since added the three other Gospels and some other works. The first converts were baptized in 1864, and they have now increased to 1700, scattered over some thirty or forty villages in different parts of the district. Five European Missionaries are at present labouring in this promising field; and there are now four Native clergymen.

(For Chronological Statistics see North India, p. 66.)

THE PUNJAB

Stations of the Church Missionary Society
Pastorate Stations
Out Stations
Scale of English Miles
20 10 0 20 40 60
70°
72°
74°
76°
78°
34°
32°
30°
AFGHANISTAN
Sulimán Mts.
PUNJAB
SINDH SAGUR DOAB
JECH DOAB
CHUNNUR DOAB
BARÉE DOAB
BAHAWULPOOR
BIKANER
CIS-SUTLUJ STATES
KASHMEER
LADAKH
R. Indus
R. Jhelum
R. Chenáb
R. Sutlej or Gharra
R. Chaggur
Peshawur
Rawul Pindi
Jhelum
Gujerat
Shahpoor
LAHORE
Jhung
Mooltán
Mozuffergurh
Bhawulpoor
Ferozepoor
Loodiana
Puttiala
Umballa
Kurnál
Sirsa
Bhutnair
Hissar
Rohtuk
Jummoo
Sealkote
Sreenuggur
Leh
Kangra
Chumba
Simla
Sultanpoor
SPITI
Bijnour
Mozufferuggur
Saharunpoor
Deyrah
Tehree
Longitude East of Greenwich
Stanford's Geographical Estab.t

PUNJAB MISSION.

THE Punjab, or land of the Five Rivers (*panj* = five; *âb* = waters), is geographically the territory watered by the five great tributaries of the Indus, the Jhelum, the Chenab, the Ravee, the Beas, and the Sutlej. But after the Mutiny of 1857, the Lieut.-Governorship of the Punjab was enlarged to the south-east of the Sutlej, by the addition of the Commissionerships of Delhi and Hissar, taken from the North-West Provinces; so that the province now extends from Delhi to Peshawur, a distance of 800 miles, with an extreme width of 650 miles. The area of the Punjab proper under British rule is 87,755 square miles, and the population 14,462,640; that is, it is as nearly as possible the size of Great Britain, with about one-half the population. The enlarged province embraces an area of 101,829 square miles, with a population of 17,611,498; or, including the semi-independent Native states, 216,187 square miles (Kashmir alone being 80,000), with a population of 22,910,946.

The people of the Punjab belong to the great Aryan family. A large proportion of the dwellers in the five *Doabs* (the natural divisions formed by the rivers of the Punjab proper) are Jâts, supposed to be the same as the Scythian *Getes* of classical authors. Recent investigations point to these Jâts as the real progenitors of the wandering gipsies of Europe (*Edinburgh Review*, July, 1878). In the Trans-Indus districts the population is chiefly Pathan or Afghan. The Indus likewise divides the languages. Pushtu, the language of the Afghans, is spoken along the greater part of the frontier line, Belûchi and Sindhi superseding it at the southern end; while Persian is used by the higher classes in Peshawur. East of the Indus, the vernaculars are various dialects of Punjabi and Hindi, while Hindustani is spoken in the towns throughout the province, and by the Mohammedans generally. The vernacular of Kashmir is called Kashmiri. All these (and one or two others) are Aryan languages; but in the highland tracts of Lahoul and Spiti the Kunawari and other Thibetan tongues prevail. (See page 64.)

Of the 17½ millions that form the population of the Punjab under British rule, about one-third are Hindus and one-half Mohammedans. The remainder comprise rather more than a million of Sikhs, another million of Buddhists and out-caste races (chiefly in the mountain tracts), and 22,154 Christians; but of these latter only 2675 are natives.

The history of the Punjab is the history of successive conquests. On the banks of its rivers first settled the Aryan invaders of India, some 2000 years B.C., and here were probably composed the Vedic hymns which, in the 19th century, are studied with such deep interest. The India mentioned by Herodotus as subjugated by Darius Hystaspes, about 500 B.C., probably means only the Punjab. Our earliest information respecting the country is derived from the accounts by Diodorus Siculus and Arrian of the campaigns of Alexander the Great. The Macedonian conqueror crossed the Indus about 327 B.C., probably by a bridge of boats at Attock. His great victory over Porus was fought on the east bank of the Jhelum; and when further advance was prevented by the discontent of the troops, they were conveyed down the five rivers in ships by Nearchus.

When Mohammedanism arose in the 7th century, its conquering sword was directed eastward as well as westward, and the Punjab naturally bore the brunt of its earliest attacks on India. A heroic resistance was offered by the Hindus during three hundred years, but the country was finally subdued by Mahmoud of Ghuznee about A.D. 1000. Subsequently the Punjab became subject to the Mogul emperors of Delhi.

Next came the Sikh power, which was in the first instance a movement of religious reform begun by Nanuk in 1526, but was developed into a military commonwealth in 1675, under Nanuk's tenth successor in the leadership of the sect, Guru Govind, who said to his followers, "Hitherto you have been *Sikhs* (disciples); henceforth you shall be *Singhs* (lions)." This commonwealth was called *Khâlsa* (pure), and the combination of ascetic and knightly tendencies in its warriors made them fierce and gloomy fanatics, a character

fostered by the cruel persecutions they underwent whenever the continual struggles between them and their Mohammedan neighbours gave the latter the ascendancy. Their founder Nanuk had aimed at establishing a Society that should attract both Moslems and Hindus. He taught that there is one God, the Creator of all things, perfect and eternal, but incomprehensible; that the knowledge of God and good deeds together would procure salvation; that the souls of the dead might (as the Brahmins said) live in other bodies; but that the righteous might (as the Moslems said) hope for a consciously happy existence at last. The Sikh religion, however, has never been adopted by more than a small minority of the people. But the Sikh military power ultimately became predominant in the Punjab, especially in the present century, under Runjeet Singh, who, by birth a Jât, rose to be supreme ruler of the country, and, after the fall of Napoleon in 1815, engaged several French generals to organize his army, which they did most effectively.

Runjeet's death, in 1839, was followed by utter anarchy. At length the chiefs combined to throw the army on British territory, and the Sikh war of 1845-6 ensued. At Moodkee, Ferozeshah, and Aliwal, the Sikhs proved to be the most formidable antagonists that had confronted the power of England; but at Sobraon, fought Feb. 10th, 1846, they were totally defeated, and a British Resident was located at Lahore. The second Sikh war broke out in 1848, but, after the desperate battle of Chillianwallah, was terminated by the brilliant victory of Goojerat (Feb. 21st, 1849); and the Punjab was forthwith annexed to British India.

Nowhere have the benefits of English rule been so conspicuous as in the Punjab. Under the strong and able administration of Henry and John Lawrence, the turbulent population soon became as quiet and loyal as any in India; the resources of the country were rapidly developed; peace and prosperity reigned undisturbed; and only ten years later, at the opening of the Punjab Railway, Sir John Lawrence was able to say:—

"When I first crossed the Sutlej, there was not a trace of a road in the country. Now we have several thousand miles of roads, and are commencing a railroad of 240 miles in length. In those days we had lately defeated the Sikhs in four severely-contested actions. The people as a race were our enemies. One class in the country preyed on the other. There was little real security. Crimes of violence, such as highway robbery, dacoity, and Thuggee, were of common occurrence. Now all this has changed: no part of Her Majesty's dominions is more peaceable; in few parts are the people better disposed. Life and property, except on the extreme frontier, are secure, and, even on the frontier, are wonderfully safe. All this has been proved beyond question in the crisis of 1857, when, but for the general contentment of the people, it would not have been possible to maintain the public tranquillity, still less to have assisted in the re-conquest of Hindustan.

"For all these great advantages, I acknowledge myself indebted to the great Author of all good. Without His guiding and protecting hand, what would indeed have become of us all?"

It is not too much to say that in the Mutiny of 1857 the British rule of Northern India was saved by the Punjab. The wise and vigorous measures of Sir John Lawrence enabled him to send every soldier in the province, without risking its own tranquillity, to the siege of Delhi; and the Sikhs, who had been our bravest foes, now fought nobly by the side of the English troops.

Was the success of the Lawrences, and of their successors and coadjutors, Herbert Edwardes, Donald Macleod, Robert Montgomery, Edward Lake, Reynell Taylor, and others, due to their cautious neutrality in religious matters? On the contrary, boldly breaking through the old traditions, they openly avowed their faith in Christianity, and their desire to give it to the people they governed. From the first they have been the most active initiators and liberal supporters of missionary effort in the province. At the Punjab Missionary Conference, held at Lahore in 1862, nearly half the papers read were by civil and military officers. Almost all the stations now occupied by the Church Missionary Society were taken up at the urgent request of these men, backed by large subscriptions. When the Punjab Church Missionary Association was formed in 1852, Sir Henry Lawrence became its president, and John Lawrence and Robert Montgomery its foremost supporters. When

the Peshawur Mission was inaugurated by a public meeting of the English residents there in 1853, the Commissioner, Sir Herbert Edwardes, made use of these remarkable words:—

"We may rest assured that the East has been given to our country for a mission, neither to the minds nor bodies, but to the souls of men. . . . . Our mission in India is to do for other nations what we have done for our own. To the Hindus we have to preach one God, and to the Mohammedans to preach one Mediator. . . . .

"I say plainly that we have no fear that the establishment of a Christian Mission at Peshawur will tend to disturb the peace. It is, of course, incumbent upon us to be prudent; to lay stress upon the selection of discreet men for missionaries; to begin quietly with schools, and wait the proper time for preaching. But having done that, I should fear nothing. In the crowded city we may hear the Brahmin in his temple sound his 'shunkh' and gong, the muezzin on his lofty minaret fill the air with the 'azân,' and the Civil Government, which protects them both, will take upon itself the duty of protecting the Christian missionary who goes forth to preach the Gospel. *Above all, we may be quite sure that we are much safer if we do our duty than if we neglect it; and that He who has brought us here, with His own right arm, will shield and bless us, if, in simple reliance upon Him, we try to do His will.*"

The American missionaries were the first to press into the Punjab in the wake of our armies, occupying Lahore in 1849. They then, in a truly catholic spirit, invited the Church of England to join them in the "new subjugation of the land by the sword of the Spirit"; and, encouraged by large donations from the civilians and officers on the spot, the C.M.S. entered the field.

The first station occupied was UMRITSUR (*Amritsar*), in 1851. This city is the most populous in the Punjab (135,813), and its commercial capital, standing to Lahore in a relation not unlike that of Glasgow to Edinburgh. It is also the religious centre of Sikhism, and derives its name from the sacred tank (*amrita saras*, fountain of immortality) that surrounds its magnificent temple, built of marble, with gilded cupolas. In this famous shrine is kept the *Grunth*, the sacred book of the Sikhs, which is regarded with the utmost reverence, and the reading of it as a meritorious act. Last year (1877) an English translation of the *Grunth* was published for the first time, executed by Dr. Trumpp (formerly a C.M.S. missionary), under the auspices of the Government of India. It is described by him as shallow and incoherent in the extreme, and far below the Vedas or the Koran in literary value.

The two missionaries who began the Punjab Mission at Umritsur, in 1851, were the Rev. Robert Clark and the Rev. T. H. Fitzpatrick. Mr. Clark is still at work in the same city; but in the interval he has been the pioneer in most of the new stations occupied and new agencies set on foot. The Umritsur Mission is now singularly complete in its organization. It includes—a Native congregation of 240 souls, of whom 84 are communicants; eight out-stations, with 105 more Christians; an important Anglo-Vernacular School; several Vernacular Schools; the Lady Lawrence Normal and other girls' schools, founded in memory of the wife of Sir Henry Lawrence; an Orphanage; a Christian shop; a staff of lady missionaries and Bible-women; and an Itinerant Mission for the surrounding districts. Boarding-schools for girls and boys are in course of establishment; the former in Umritsur, to be called the Alexandra School; the latter at Batâla. At Umritsur also are held the annual meetings of the Punjab Native Church Council, which comprises the Native clergy of the province and lay delegates from several congregations, and which has developed in a remarkable degree the independent and liberal spirit to be desired in the Native Church of India. The members are converts of good position, Government officials, landowners, lawyers; and some of them have undertaken, under its auspices, voluntary evangelistic and literary work. In which connexion should also be mentioned the valuable commentaries on St. Matthew and the Acts prepared by the Rev. Imad-ud-din, the well-known convert from Mohammedanism.

At LAHORE, the political capital of the Punjab, a Divinity School was inaugurated in 1870 by the Rev. T. V. French, to supply a good theological training for intelligent converts preparing for holy orders or (in the first instance) to be teachers and catechists. Six excellent Native clergymen

from this college are now labouring in the Punjab and the N.W. Provinces, and another has died. Others are working faithfully as lay evangelists.

In the extreme north-east of the Punjab are two mountain stations, KÔTGUR and KANGRA, established to reach the hill-tribes. PIND DÂDUN KHÂN, on the Jhelum, and at the foot of the Salt Range of mountains, the salt from which has for twenty-five centuries produced a large revenue for the successive rulers of the land, is the head-quarters of the Jhelum Itinerant Mission. MULTAN, on the Chenab, famous in the second Sikh war, was occupied in 1856, at the suggestion of Sir D. Macleod. It is important, irrespective of its own population, as affording a base for evangelistic work in the adjoining Mohammedan state of Bhawulpore.

The long strip of country beyond the Indus, which forms the frontier of British India, and is separated from Afghanistan by the Suleiman Mountains, is known as the DERAJÂT, *i.e.* the Camps. To this district the C.M.S. was invited by Colonel (now General) Reynell Taylor in 1861, with a view to the evangelization, not only of the people of the Derajât itself, but of the Wuzeeries and other Pathan hill-tribes in the north, of the Beluchis in the south, and of the Lohâni and Povindah travelling merchants who yearly descend from the mountain passes *en route* from Central Asia to the plains of India. The Mission excited great interest, and Mr. French went out to start it; but it has always been feebly manned, and the results hitherto have been small. Two towns are now occupied, DERA ISMAIL KHAN and BUNNOO.

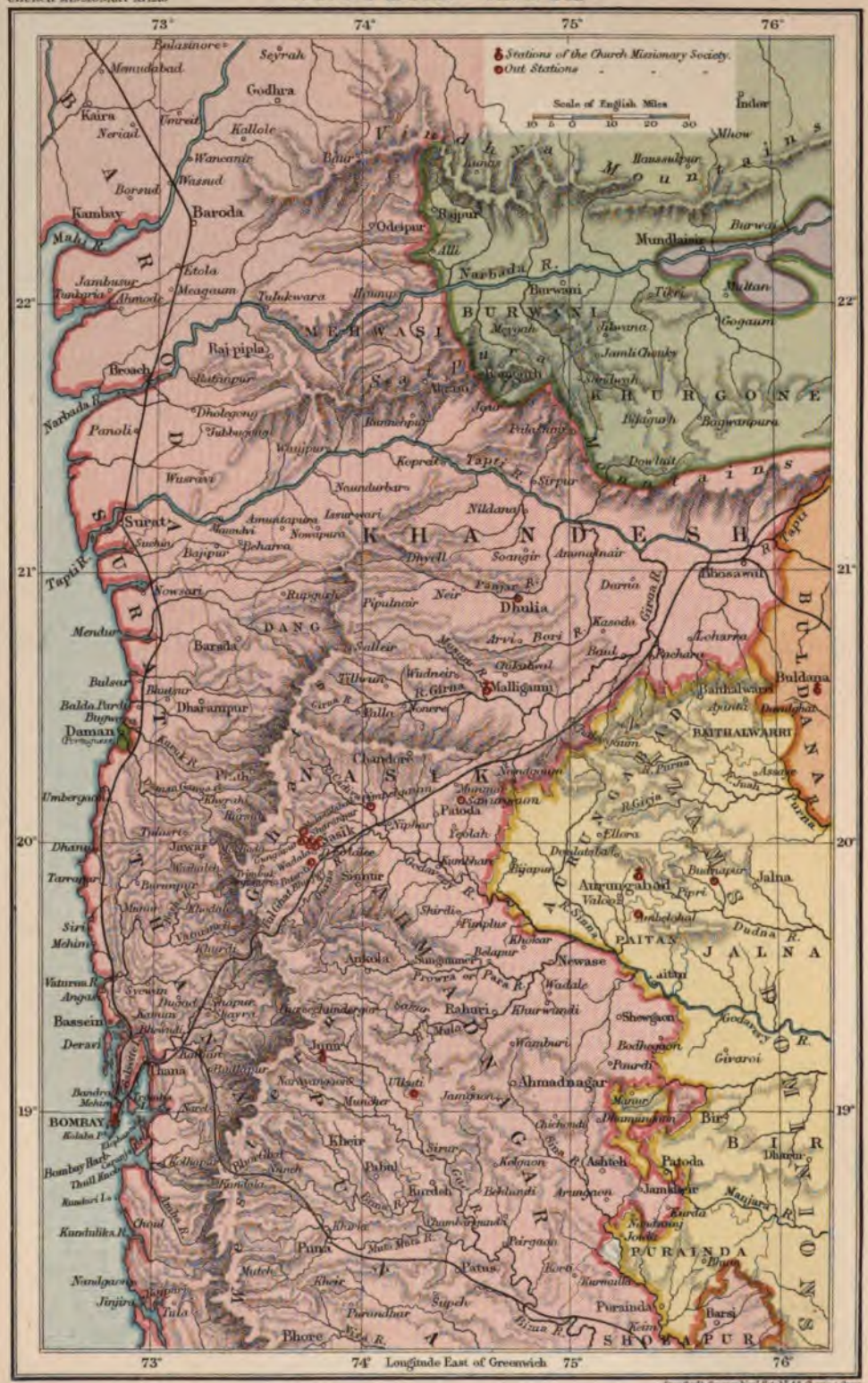
PESHAWUR is the well-known frontier military post at the entry of the Khyber Pass, the high road to Cabul. It is a city of fanatical Afghan Mussulmans; but (as already noticed) the Mission there was fearlessly established in 1853, under the auspices of Sir Herbert Edwardes, notwithstanding that his predecessor, as Commissioner, had been murdered by one of them. Since then, indeed, the Afghans have not belied their character. Several officers and soldiers, and one learned Presbyterian missionary, the Rev. J. Löwenthal, have been assassinated at Peshawur, and the life of a C.M.S. missionary, the Rev. T. Tuting, was attempted in 1861; besides which Lord Mayo and Chief Justice Norman, of Calcutta, owed their deaths to the fanaticism of the same race. Moreover, the climate of Peshawur is notoriously unhealthy, and four English missionaries, and the wife of a fifth, lie buried in its little graveyard. Nevertheless, a succession of devoted men have clung to the post, and the blessing granted to their labours has not been small. There is at present a Native congregation, mostly converts from Mohammedanism, numbering seventy souls, ministered to by a former Moslem, the Rev. Imam Shah. The Gospel has been made known far and wide among the Afghans of the district. And the literary labours of Dr. Pfander, one of the first missionaries, and of the Rev. T. P. Hughes, in the Mohammedan controversy, have been of great value.

The Valley of KASHMIR was first visited by Mr. R. Clark in 1854. In 1865 a Medical Mission was established at the capital, Srinuggur, by Dr. Elmslie, who laboured for the bodies and souls of his patients most zealously for several years, until his death in 1872. The work has since been carried on by Dr. T. Maxwell, the Rev. T. R. Wade, and Dr. E. Downes—the two latter being still on the spot; and although the spiritual results so far have been small, the Gospel has been preached to many thousands of patients and applicants for medicine, and there can be little doubt that Bishop Cotton was right when, visiting Dr. Elmslie, he said that the doctor "was knocking at the only gate which has any chance of being opened."

It only remains to notice with thankfulness the recent appointment of the Society's distinguished missionary, the Rev. T. V. French, to be the first Bishop of Lahore. If God grant him life and health, his Episcopate will doubtless do much for the cause of Christ in the province. A strong Church built up from among the manly and vigorous races of the Punjab would make its influence felt throughout India.

(For Chronological Statistics see under North India, p. 66.)

WESTERN INDIA


Stations of the Church Missionary Society.
Out Stations
Scale of English Miles
15 10 5 0 10 20 30
73°
74°
75°
76°
22°
21°
20°
19°
Indor
Mhow
Mundlaisir
Burwai
Burwani
Tikri
Multan
Gogaum
Jamli Chauky
Bagwanpura
Dowlait
Nildana
Soangir
Amalnair
Bhosawal
Darna
Kasoda
Pachara
Buldana
Baithalwara
Dondhat
BAITHALWARRI
Assaye
Jaah
Jalna
Aurungabad
Budhapur
Ellora
Dowlatabad
Vakee
Ambelohal
Dudna R.
PAITAN
Newase
Wadale
Shewgaon
Godavery R.
Bodhegaon
Pimrdi
Givaroi
Ahmednagar
Manur
Dhamangaon
Bir
Patoda
Ashteh
Jamkhair
Manjara R.
Kurda
Kandoney
Jowla
PURAINDA
Purainda
Barsi
Kolgaon
Arungaon
Beldandi
Pargaon
Patus
Supeh
Parendhur
Bhore
Mutch
Kheir
Sirur
Pabul
Kurdeh
Khoka
Chandramandi
Mula R.
Mutha R.
Bima R.
Kukdi R.
Seena R.
Ghod R.
Indrayani R.
Mula R.
Mutha R.
Wamburi
Jamgaon
Ulsuli
Munchar
Narayangaon
Junir
Thana
Bandra
Mahim
Sion
Kolaba P.
BOMBAY
Bombay Harb.
Thull Ghat
Kundulika R.
Choul
Nandgaon
Jinjira
Tala
Dhamni
Tarapur
Vaturna R.
Angaon
Bassein
Derawi
Sirsi
Mahim
Umbergaon
Dharampur
Bulsar
Balda Purdi
Bugwara
Daman
Mendur
Nowsari
Surat
Tapti R.
Narbada R.
Panoli
Broach
Ankleswar
Jambusar
Tankaria
Ahmode
Etola
Meagaum
Kambay
Baroda
Mahi R.
Borsud
Wasud
Wanconir
Nerial
Kaira
Umreat
Godhra
Kallole
Seyrah
Balasinore
Mamudabad
Rajpipla
Dholegong
Jabbugam
Wuravi
Wanjipur
Jambusar
Amalsapura
Amalvi
Suchin
Bajpur
Behara
Nowapura
Rupgirh
Pipulnair
Neir
Dhulia
Panjar R.
Tapti R.
Koprati
Taptir R.
Sirpur
Naundurbar
Mendurda
Salleir
Arvi
Bari R.
Paul
Gokulwel
Mungsir R.
Tilleur
Wadneir
R. Girna
Malligaum
Girna R.
Tolla
Nonera
Dang
Barsala
Chandor
Nandgaon
Patoda
Sonmangaon
Nyshar
Yeolah
Kandhar
Sinnur
Ankola
Sungamner
Pravara or Para R.
Raburi
Khurwandi
Mula R.
Jamb
Shirdie
Pimplus
Kholar
Belapur
Kasik
Nasik
Trimbak
Gangapur
Godavery R.
Gangapur
Godavery R.
Nandgaon
Malegaon
Chandor
Dindori
Pimpalgaon
Nyshar
Yeolah
Kandhar
Sinnur
Ankola
Sungamner
Pravara or Para R.
Raburi
Khurwandi
Mula

WESTERN INDIA MISSION.

WESTERN INDIA, or the BOMBAY PRESIDENCY, with the Native Principalities situated within its borders, contains an area of 196,671 square miles, and a population, including the people of Sindh, Kutch, Gujerat, and Kattiwar, of 25,189,309 souls. Of these, 16,349,206 are under direct British rule, and the remainder are subjects of Native Chiefs. The prevailing religion is Hinduism, but, as in the city of Bombay, so throughout the Presidency, there is a motley population consisting of Mohammedans, Sikhs, Jews, Buddhists or Jains, and Parsees.* Between different sections of this population there is the barrier not only of creed, but of language, for out of the sixteen millions under British rule, nearly nine speak Mahrathi, some four millions or more speak Gujerathi, about two millions speak Sindhī or Kutchī, and in the South somewhat less than that number speak Canarese. The Mahrathi and Canarese languages, it should be borne in mind, extend far beyond the limits of the Bombay Presidency, and while ten millions in all are said to speak Canarese, the number speaking Mahrathi is put down at fifteen millions.

The work of the Church Missionary Society in Western India embraces three distinct spheres—one in the city of Bombay itself; a second in Sindh; and a third in the Deccan and the Nizam's dominions, to reach which from Bombay it is necessary to scale a range of hills from 3000 to 5000 feet high, commonly called the Western Ghauts. This range is at a distance varying from forty to eighty miles from the sea, and while the strip between it and the sea is called the Konkan, the table-land above it, extending over a wide area, is known as the Deccan. The following statement shows how the Missionary force is distributed between these three spheres, and the progress made in each.

	Bombay.		Deccan and the Nizam's Dominions.		Sindh.		Total.	
	1866	1876	1866	1876	1866	1876	1866	1876
European Missionaries	5	4	6	7	5	3	16	14
European Lay Agents	1	3	—	1	1	—	2	4
Native Clergy . . .	1	1	1	3	—	—	2	4
Native Agents . . .	11	23	21	43	4	4	36	70
Native Christians . .	70	152	600	947	40	89	710	1188
Communicants . . .	29	70	90	293	13	23	132	386
Schools	14	6	6	17	3	7	23	30
Scholars	624	529	629	579	258	610	1511	1718

It has already been seen that the Mahrathi-speaking population predominate in Western India, and (apart from a special agency for Mohammedans) it is among them that the work of the Church Missionary Society is chiefly carried on in the Bombay, the Deccan, and the Nizam's dominions.

Not only, however, as regards numbers must the Mahrattas be regarded as the most important section of the population in Western India, but also in view of the dominant position they formerly held before the English displaced them. The founder of their power, Sivaji, was followed by those who took advantage of the decay of the Mohammedan empire to carve out principalities for themselves in different parts of India, and to establish a right to levy tribute over vast tracts which they had not brought under their direct rule. "The thirst for plunder," observes the historian, "was always the strongest passion of the nation from the first robbers under Sivaji to the most opulent times of the monarchy." At the season when the crops were ripening they would sally forth in bands on their marauding expeditions, and except when their good-

* The census of 1872 gives the following details for the population under British rule:—Hindus, 12,989,329; Mohammedans, 2,870,450; Buddhists and Jains, 191,137; Christians, 125,063; Parsees, 67,500; Sikhs, 24,007; and others, 70,720, showing an aggregate of 16,349,206.

will was purchased by the payment of "chout" or a permanent contribution of one-fourth of the revenue, they caused dire havoc and devastation. The language of the prophet Joel might have been applied to them, "A fire devoureth before them, and behind them a flame burneth; the land is as the Garden of Eden, before them and behind them a desolate wilderness, yea, and nothing shall escape them." In this way, by the middle of the eighteenth century, they had overrun the whole of India from the Himalaya Mountains in the North, nearly to the extremity of the Peninsula in the South, and it seemed at that time that they were destined to take the place of the Mohammedans as the masters of India. But in 1761 they fought the disastrous battle of Pâniput with Ahmed Shah Durrani, the Afghan king, in which they sustained losses from which they never recovered. Although at this time the ostensible head of the Mahratta Confederacy was the descendant of Sivaji, who held his court at Sattara, real power was concentrated in the hands of his hereditary minister, the Peishwa, whose chief place of residence was Poona. He held an extensive domain in the Deccan, and made his influence felt at the imperial court of Delhi, and at the head-quarters of every Mahratta Chief. The last of the Peishwas, in 1817, attacked in a most treacherous manner the British Residency at Poona, and, being worsted in the war which followed, he was forced to abdicate his position and to retire on a most liberal pension to the neighbourhood of Cawnpore, where in later days his adopted son, the Nana Sahib, covered himself with so much infamy. Since 1818 the extensive landed possessions of the Peishwa have formed part of the Bombay Presidency under direct British rule. Such very briefly is the history of the Mahratta section of the population for whose spiritual benefit the Church Missionary Society has been labouring in Western India.

Living in the midst of the Mahrattas, who in religion are strict Hindus, although dwelling apart, are the Mângs and Mâhars, who, like the Pariahs of the Madras Presidency, rank the lowest in the social scale, their slightest touch involving ceremonial ablution of both person and dress. They usually occupy separate hamlets on the outskirts of the towns or villages in which the rest of the community reside; and as they are not permitted to draw water from the wells used by Hindus, they are obliged to have separate wells of their own. Strong antipathies exist between the Mângs and the Mâhars, the former affecting to despise the Mâhars because they eat the flesh of the cow, and the Mâhars despising them because they eat the flesh of the pig. In Gujerat the Dherds occupy a similar position in the social scale as the Mângs and Mâhars. These, with other rude tribes, who are chiefly found living in mountains and forests, such as the Bhîls, Kolîs, Râmûsis and others, are usually regarded as the remnants of an aboriginal population who in a very remote period were conquered and displaced by the Mahrattas and other Aryan tribes. They are noticed here because a considerable proportion of the converts gathered into the Church of Christ in Western India, by the labours of the Church Missionary Society and other kindred agencies, are either Mângs, or Mâhars, or Dherds.

To reach the Mahrathi-speaking population of the Deccan the Church Missionary Society has established Missions at NASIK, JUNIR, and MALLIGAUM. Of these Nasik is the most important, and was first occupied in 1832. It is a town with a population of about 30,000, and is regarded by the Hindus of this part of India with almost as much superstitious reverence as Benares. It is not to be wondered at that in this great stronghold of idolatry the preaching of the Gospel should have met with the strongest opposition. During the first ten years the Mission was in existence not a single convert was made, and even after twenty-four years, when the native congregation numbered fifty souls, only four of these were inhabitants of Nasik. In 1854, one of the Missionaries at the station was the Rev. W. S. Price, and he determined to form, at about a mile distance from Nasik, a Christian village, which he named Shâraupur, or "city of refuge," where there is now a Native

Christian congregation of about 300 persons, of whom 130 are communicants. Special efforts were made to instruct the members of this Christian settlement in trades and industrial occupations; and very recently some land has been purchased in order that those who have no aptitude for handicrafts may engage in agriculture. Connected with Shâranpur is an important training institution, from which, under the blessing of God, the Western India Mission may hope to receive qualified teachers and preachers of the Gospel; and its other agencies include an Orphanage, a Poor Asylum for the reception of the blind, the paralytic, and other infirm persons; a Girls' School, an Anglo-Vernacular School, with vernacular schools not only in Shâranpur but in Nasik, and two or three surrounding villages, which have been occupied as out-stations. Here also was carried on for many years the African Asylum, in which Negro children, rescued from slavery by British cruisers on the East Coast of Africa, received Christian training and instruction. Jacob Wainwright and the "Nasik boys," now so well known on account of their connexion with Livingstone, were all brought up in this institution, many of the former inmates of which have recently joined the new Industrial Christian colony of Frere Town, near Mombasa. As rescued Negro slaves are not now brought to Bombay, there is no longer any necessity for the African Asylum, which was accordingly closed in 1875.

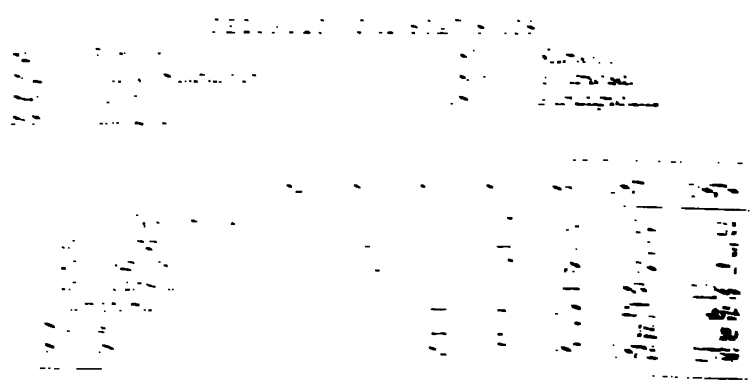
At a distance of about 120 miles from Nasik is AURUNGABAD, called after the Emperor Aurungzîb, who founded it towards the close of the seventeenth century. Although comparatively a modern city, it is within eight or ten miles of the ancient and famous rock-cut fortress of Doulutabad, which, under its Hindu name of Deogurh, or God's Fort, played a very important part in that period of Indian history which preceded the first invasion of the Deccan by the Mohammedans in A.D. 1294. This fort, like the cave-temples at Ellora in its vicinity, is a wonderful monument of the enormous labour which has been expended in cutting down, to a depth of 80 to 130 feet, the rocky sides of a hill covering a considerable area, and in providing subterranean passages and other appliances. It thus supplies a fit emblem of the patient labour now being devoted to the gathering in of living stones for Christ's spiritual temple in India, in the erection of which it is necessary to cut away, with repeated blows of the Word of God, prejudices and systems harder than the solid rock.

At Aurungabad and its out-stations some 300 persons (who are for the most part Mângs) are enrolled as members of the Christian community under the pastoral charge of an ordained Native Missionary. As the Mângs, in their servile position, are dependent for their livelihood upon the good-will of their Hindu superiors, the profession of Christianity has entailed upon them considerable trial and persecution.

It should be stated that Aurungabad is beyond the limits of the Bombay Presidency, being situated in the dominions of the Mohammedan chief, the Nizam of Hydrabad, one of the principal of the great feudatories of India. His ancestor, having been appointed Viceroy of the Deccan by the Emperor of Delhi, took advantage of the weakness of the empire to make himself independent. His principality covers an area of 80,000 square miles, with a population of 9,000,000, who for the most part have never even as yet been reached by the messengers of the Gospel.

The province of SINDH, though geographically connected rather with the Punjab than with Western India, has nevertheless always formed a part of the Bombay Presidency, and as such claims a notice here.* It consists of a long tract of sandy and alluvial soil, about 360 miles in length and from 60 to 100 in breadth, through which the Indus approaches the sea, with a population of $2\frac{1}{4}$ millions. Like Egypt, which in many respects it resembles, Sindh owes its fertility entirely to the river which traverses it throughout, and from which it derives its name. Before its annexation, which took place in

* Since the creation of the Lahore Bishopric the Mission in Sindh has been transferred to the care of the new Punjab and Sindh Corresponding Committee.



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BOMBAY MISSION.

THE island of Bombay and its dependencies, covering an area of about twenty-two square miles, formed part of the dowry which, in 1662, Charles II. received on the occasion of his marriage with Princess Catharine of Portugal. Some years later, in 1668, Charles II. ceded Bombay to the East India Company, who thus obtained a most valuable acquisition. To say nothing of the beauty of the scenery, its position, so easy of access both by land and sea, as well as its magnificent natural harbour, evidently fitted it for becoming a great commercial emporium. In those early days, however, of British occupation, a residence in Bombay had its drawbacks, for the town was kept in a state of continual dread of the Mahratta freebooters, who lived in disagreeable proximity, and who were just rising to power under their founder Sivaji, and merchants had, as it were, to keep one hand on the sword while paying for piece-goods with the other. Under the security and order of British rule there has been an enormous increase of the population, which in 1664 was computed at 10,000, and which, by a census taken on the 21st of February, 1872, was ascertained to be 644,405. In other words, in a little more than two hundred years the population of Bombay has so grown that it now exceeds that of Glasgow with its 547,538 inhabitants, and Liverpool with its 493,405, the two largest cities in the United Kingdom next to London. The honour of being the second largest city in the British empire is claimed both by Calcutta and Bombay, and must be assigned to one or the other, according as the suburban population of Calcutta is taken into account or not. In either case the growth of these two cities—one the metropolis of British India, the other the great western water-gate of the empire—has been marvellous.

Some of the salient points of the Bombay census seem to call for passing notice. Strangers largely predominate, and only thirty-one per cent. of the total number enumerated were born in Bombay. Again, there is marked disparity between the sexes; and, excluding from the account the harbour population, where, as a matter of course, the men would be in a large majority, there are 154 males to every 100 females. The Hindus largely predominate, numbering 408,680 persons, or 63·42 per cent of the total population. Next to them in the order of their numbers are the Mohammedans, the Parsees, the Native Christians and Goanese, and the Buddhists or Jains, who have been reckoned respectively at 137,644, 44,091, 25,119, and 15,121, showing an aggregate of 221,975. The remainder of the motley population of this city consists of 7253 Europeans, 2669 Jews, 2352 Eurasians, 1171 Negroes from Africa, and 305 Chinese. Adding to the Native Christians those of other races, the total nominal Christian population of Bombay, as reckoned by the census, is 34,724, of whom 25,337 are Roman Catholics, many of them descendants of those who professed Christianity during the time of Portuguese ascendency. Most of the Jews call themselves Beni Israel, or Sons of Israel; and until recently they regarded the designation of Jew as one more or less of reproach. Their physiognomy indicates the union of both Abrahamic and Arabic blood, and it is supposed that many centuries ago their forefathers came over to India from Arabia.

The PARSEES are an interesting section of the population, whose influence is not to be measured by their numbers. Unlike their co-religionists in Persia, who have been reduced to the most abject condition, the Parsee community in Bombay are noted for their superior intelligence, their great wealth, and the munificence with which some of their leading men support every charitable object that claims the public attention.

Among others noted for their liberality may be named the family of Jamsetji Jeejeebhoy, for the Queen has recognized their merits as social benefactors by conferring a baronetcy on its head and representative, and Bombay possesses lasting memorials of their public spirit in a hospital, an asylum for the poor, and other useful institutions. The Parsees are keen in

the pursuit of English learning. Most of the wealthy amongst them speak English almost as fluently as if they had resided in Great Britain. They maintain a large college of their own—the Jamsetji Jeejeebhoy Institution —with several affiliated schools, conducted by a highly-paid Principal from England. They pay much attention to female education, and even their ladies learn English. In the Sir Jamsetji Jeejeebhoy's female schools, in the city of Bombay and the districts, there are about 1000 pupils. Whilst but few of this remarkable race have hitherto become Christians, they have in many respects adopted the social habits of Europeans, while some few of their number have, in the face of the most formidable opposition, confessed with boldness their faith in Christ, and have since done good service, both as ordained ministers and in other less prominent positions.

Strangely mingling their ancient superstitions with modern enlightenment, the Parsees have erected on a rising ground, near the Malabar Hill, two or three buildings, called, by euphemism, Towers of Silence, in which they expose their dead to be devoured by vultures and other birds of prey. In defending this custom, an intelligent member of their community recently urged that, in accordance with their tenets, "the decaying particles of our bodies should be dissipated as rapidly as possible, and in such a way that neither Mother Earth nor the beings she supports should be contaminated in the slightest degree." The Parsees repudiate with indignation the charge that they worship earth, air, fire, or water; but at the same time they regard them as sacred symbols of the Deity. On this account fire is kept perpetually burning in their temples, and when a Parsee prays he is directed to stand before the fire or with his face towards the sun.

Their great teacher or law-giver, Zoroaster, flourished in the reign of Darius Hystaspes according to some, and much earlier according to others, and wrote in the Zend language certain books called Avesta, three of which, called the Vendidad Sadé, still exist.* According to the Zend Avesta, Ormuzd, the principle of all righteousness, is to be worshipped and adored, and all the highest attributes, except that of fatherhood, are assigned to him. But existing from all eternity, and separately and independently from Ormuzd, was Ahriman, the principle and author of all evil, so that, according to the teaching of the Vendidad, the providential government of the world is in the hands of two co-equal and co-eternal powers; and it is only at the end of all things that Ahriman will vanish for ever and creation will be restored to its pristine purity. The morality of Zoroastrinism is pure, simple, and practical, and the Parsees are taught to believe in the resurrection of the dead and a state of future retribution.

Of the 15,121 persons returned as Buddhists and Jains, almost all are JAINS. A short account of them will not be out of place, for they, like the Parsees, from their wealth and influence, form an important section of the population, not only in Bombay, but in other parts of India. Formerly the Jain faith was widely spread, being held by numerous adherents and, among others, by ruling dynasties in Rajputana, Gujerat, and South India. As in the wonderful cave and rock-cut temples of Elephanta, Karli, Ajunta, Ellora, Nasik, Junir, and at other places in Western India, the Buddhists have left imperishable memorials of the time when their faith held an ascendancy in India, so also some remarkable specimens of Jain architecture are to found in several localities, as on the mountain of Aboo, in Rajpootana, where there are noble remains of temples in white marble; and near Chinráipatam, in Mysore, where there is a statue of one of their deified teachers cut out of a rock, the height of which has been reckoned at from fifty-four to seventy feet.

* There are also fragments of Zend writings of earlier date than the Vendidad, to which they bear the same relation as do the Vedas of the Hindus to their Shastras and Puranas. The oldest of the Zend writings, known as the Gathas, or songs in metre, are supposed to have been written about 1200 B.C., while a later date (B.C. 800—700) is ascribed to the Vesparad, a collection of prayers.

It is unnecessary to enter here into the close connexion which exists between the Buddhists and Jains; but it should be mentioned that while, as regards the principles underlying their respective systems, there is much in common between them, in matters of practice, as well as in their doctrinal teaching, there is the greatest diversity. In like manner the Jains, while borrowing largely from the Hindu Vedas, deny the divine origin and infallible authority of those books. Their worship is chiefly based upon the intense reverence with which they regard certain holy mortals, who they believe acquired by practices of self-denial and mortification a station superior to that of the gods. Their calendar of deified mortals, or "Tirthankaras" as they call them, is limited to seventy-two, of whom twenty-four belonged to the past age, twenty-four to the present, in which we are now living, and twenty-four to the age to come. To illustrate the extravagances of their system, it may be mentioned that the first Tirthankara of the present age, named Rishaba, is said to have been 500 poles in stature and to have lived 8,400,000 great years. The twenty-fourth Tirthankara, however, Mahiviva, is said to have degenerated to the size of an ordinary man, and was not more than forty years on earth. This Mahaviva and his predecessor, Parisnath (in whose honour there is a temple on a well-known mountain of the same name in Behar), are held in the highest esteem in Hindustan, and seem to have superseded all their predecessors. If by the account they give of their Tirthankaras, the Jains wish to establish a claim to a very remote antiquity for their system, this is not borne out by inquiry, which shows rather that "the Jains are a sect of comparatively recent institution, who first came into power and patronage about the eighth and ninth century; they probably existed before that date as a division of the Buddhists, and owed their elevation to the suppression of that form of faith to which they contributed." * While paying this undue reverence to deified men, the Jains, like the Buddhists, deny the existence, or at least the activity and providence of God, and believe in the eternity of matter.

It remains only to refer to the extreme, not to say ludicrous, tenderness for animal life, which is another of the distinguishing tenets of this sect. They are not allowed to eat or drink in the dark, lest they should inadvertently swallow an insect, and the water they drink must be thrice strained. Their priests and devotees are still more scrupulous, wearing a piece of cloth over their mouth lest their breath should demolish some of the tiny specimens of the insect world, and they carry a brush to sweep the ground and also any place on which they are about to sit down. In Bombay they have built and endowed a hospital for the reception of animals of all kinds. Fleas and other vermin are specially favoured.

For fifty years the English had neither church nor chaplain in Bombay, and till a century and a half after the first occupation of the Island no effort was put forth for the evangelization of the inhabitants. When at last, in 1813, the Christian duty incumbent on England, of sending the Gospel to Bombay, was undertaken by two American Missionaries, in connexion with the American Board of Commissioners for Foreign Missions, their arrival on the scene to carry out their Master's last command called forth a peremptory order from the Supreme Government in Calcutta to deport them. Happily the then Governor of Bombay, Sir Evan Nepean, a man of deep religious feeling, felt it his duty to allow them to remain pending a reference to Calcutta, and shortly afterwards, by the action of the British Parliament, a change of policy was forced upon the Court of Directors, so that the two first pioneers of Christian enterprise were, in the end, allowed to remain. Some years later, in 1820, the Church Missionary Society planted its first Mission in the city of Bombay, and its representative, the Rev. Richard Kenney, was the first Missionary sent out by England to this part of India. Since then

* See Vol. I. of Professor H. H. Wilson's Essays, containing a sketch of the religious sects of the Hindus, pp. 276—347; also Elphinstone's "History of India," 5th edit., p. 122.

Christian agencies of all kinds have been greatly multiplied; but still they have never been on a scale adequate to the size and importance of Bombay, or of the populous districts of which it is the centre. For some years past there have not been more than twelve ordained foreign Protestant Missionaries of all denominations labouring in Bombay, a number totally inadequate for the second or third largest city in the British empire. Of these twelve Missionaries some four or five have been in connexion with the Church Missionary Society.

At Bombay, as in the other Presidency towns, there is a Mission Church, in which one of the Society's Missionaries ministers to a European congregation, the members of which contribute liberally for Mission objects. There is also a small Native congregation at Bombay, under the charge of a Native Pastor, who at the same time carries on evangelistic work among the heathen. Further, a Mission has been established in Bombay for the special benefit of the Mohammedans, but here, as elsewhere, they are bitterly opposed to the divinity of Christ and the cardinal truths of the Gospel. The same Missionary has devoted himself to the instruction and supervision of the Christian negroes in the town and presidency of Bombay. About 150 of these, as already mentioned, have been sent to Frere Town, near Mombasa, to form there the nucleus of an industrial Christian colony.

An important department of the Church Missionary Society's Mission in Bombay is the Robert Money School, situate on the north side of the Esplanade, and on the verge of the densely-peopled Native town. It was founded in 1840 as a memorial to a distinguished civilian of that name, to whom the cause of the Gospel in Bombay owed much. The pupils are about 200 in number, most of them Hindus. Its object is, through the medium of English education, to bring the Gospel home to the hearts of the students; and though in this and similar institutions, in Calcutta, Agra, Masulipatam and elsewhere, the conversions have not been numerous, and some have not made a profession of the Christian faith until after they had left, still there is no doubt that these agencies are powerfully advancing that revolution of sentiment and opinion so palpably going on in Hindustan.

Bombay must be honourably mentioned as the scene of the earliest efforts for the education of Native females. The wives of the American Missionaries, who settled there in 1813, were the pioneers of this good work, in the furtherance of which the wives of Church Missionaries and other agents employed by the Church Missionary Society have taken an active part. More than 500 girls are receiving Christian instruction in Bombay, of whom about 100 are in Church Missionary Institutions.

In 1871 there were 726 Protestant Native Christians in the city of Bombay, of whom 92, since increased to 152, were in connexion with the Church Missionary Society. In the same year Christian instruction was being given in Missionary Institutions to about 2048 pupils of both sexes, about one-sixth of the number under Christian instruction in Calcutta.

CHRONOLOGICAL STATISTICS.

	1830.	1840.	1850.	1860.	1870.	1878.
European Missionaries . .	3	1	4	4	4	4
European Lay Agents . .	—	2	1	1	2	3
Native Clergy	—	—	—	2	1	2
Native Agents	12	3	23	23	8	9
Native Christians . . .	—	—	—	—	76	152
Communicants	—	—	14	34	36	65
Schools	11	10	16	12	8	6
Scholars	414	518	883	763	866	532

W. DICKES, CHROMO, LONDON.

MADRAS AND SOUTH INDIA MISSION.

THE Coromandel coast—*i.e.*, the eastern coast of Peninsular India, fringing the Bay of Bengal—is interesting as being the earliest point of contact, politically, between England and India. The first acquisitions of the East India Company as a trading body, except the factory of Surat, which dates from 1611, were made on these shores at different times during the 17th century and the earlier part of the 18th. The Carnatic, as the south-east of India was then called, was also the chief scene of the struggle between the French and English for ascendancy in India, which resulted in the entire expulsion of the former, their only possession now being the town and district of Pondicherry. Fort St. George itself, which had been built in 1639 and became the head-quarters of the Company in South India and the nucleus of what grew to be the great city of Madras, was captured by the French commander Labourdonnais, and remained a French port five years, until the peace of 1749, when it was restored. In 1758 it was again attacked by Count Lally, but offered a successful resistance. In 1769 it was threatened by Hyder Ali; but since the final defeat of him and his son Tippoo, it has been free from alarm of invasion.

The Madras Presidency grew by accessions of territory from the Nizam of Hyderabad, and from Mysore; and it now comprises a total area of 139,698 square miles, about the size of Norway, or of Prussia as enlarged between 1866 and 1870. Its coast line, stretching from Cape Comorin to about the 20th parallel of latitude, and including also a considerable part of the Malabar coast north of Travancore, is no less than 1600 miles. Its total population is 31,281,177, of whom about $14\frac{3}{4}$ millions speak Tamil; $11\frac{1}{2}$ millions, Telugu; $1\frac{3}{4}$ millions, Canarese; $2\frac{1}{2}$ millions, Malayâlam; 29,000 (in the Ghauts), Tulu; 640,000, Ooriya (in the extreme north-east) or various hill dialects; besides which the Mohammedans of the towns speak Hindustani. All these, except the two last named, are Dravidian languages; and there can be little doubt that, excepting the three highest castes, the Brahmins, Kshatriyas, and Vaisyas or Chetties, numbering together some two millions, who are probably Aryans, and also a few thousand Kolarian hill people, almost the whole population of the Presidency is Dravidian in origin.

The religious statistics of the last Census are as follows:—Hindus, 28,863,978; Mohammedans, 1,857,857; Christians, 533,760; Buddhists or Jains, 21,254; unspecified, 4328. Of the "Christians," 490,299 are Natives; and of these, 397,071 are returned as Roman Catholics, and 93,228 as Protestants. Of the Protestants, about 1000 are from the three high castes; 20,000 from the various grades of Sudras; 36,000 from the Shanars of Tinnevelly; 30,000 from the Pariahs; and 5000 from mixed castes, hill tribes, &c. The Romanists are mostly the descendants of the converts made by the Jesuit missionaries of the 16th and 17th centuries. Many of them belong to the Paraver or Fisherman caste (they have never been called upon to abandon caste distinctions), and in mental ignorance and moral degradation they are scarcely to be distinguished from the surrounding heathen—from whom in fact they have never really been severed. Wherever they preponderate, the educational percentage among the "Christians" is low. For instance, the Census Report says of Tanjore, "The Christian population is badly educated, as is usually the case where Roman Catholics preponderate"; and similar remarks are numerous in the official pages. The contrast exhibited by Tinnevelly, where Protestants are numerous, will appear in our article on that Mission.

If to the territories under direct British rule we add the Native states of Mysore, Travancore, and Cochin, we obtain a total of Native Protestant Christians for South India of 161,000, just five-sevenths of the number for

all India (excluding Burmah and Ceylon). There has, however, been a considerable increase since the Census of 1871; and to form a rough estimate of the present number, at least 50,000 should be added.

It was to South India that both the first Roman Catholic and the first Protestant missionaries were sent; and when the Danish Mission was taken up by the Society for Promoting Christian Knowledge in 1727, Madras became its head-quarters; and there, during the next seventy years, resided at different times, Schulze, Sartorius, Fabricius, Swartz, &c. Perhaps the greatest obstacle to missionary effort in those days was the utter godlessness and gross immorality of the European community. It was fashionable to attend church on Christmas and Easter Days, but at no other time; and on those festivals the natives would crowd to see the strange spectacle of Christians "making poojah." Not a Bible was sold in Madras prior to 1809, and scarce a copy was to be found in the city; and when, about that date, an effort was made to establish a Bible Society, it was peremptorily forbidden by the Governor. Sartorius, one of the S.P.C.K. Lutheran missionaries, gives a shocking account of the unblushing licentiousness practised in his day (1738), and concludes his letter thus:—"Such are the circumstances in which we stand; having on the one side to contend against the devil, and on the other against the Papists." The opposition of the latter, indeed, sometimes took the form of personal violence.

For some twenty years prior to 1813, missionary work was almost at a stand-still, owing to its prohibition by the East India Company; and in 1812 a missionary of the London Missionary Society, who had just landed, received an order from the police to quit the country instantly. But no sooner did the new charter of that year open the door again, than the Church Missionary Society entered the field. Its two first missionaries to India were sent to Madras in 1814; and from that time to this active evangelistic and educational agencies have been maintained in the city. Very marked, too, has been the change in the decorum and at all events outward Christian profession of the European residents; and no individual perhaps had so great an influence (under God) in effecting this change as the Rev. John Tucker, who was Secretary of the C.M.S. Corresponding Committee in Madras from 1833 to 1847. The English services at "Tucker's Chapel," as the Mission Church in Black Town (the most populous Hindu quarter) was familiarly called, were the resort of many of the leading civil and military officials; and from among them were gathered not a few of the noble band of Christian laymen who became so great a support to missionary enterprise in South India.

It would not be easy to find a less promising spot for a centre of commerce and a seat of Government than the site of Madras. Its port is a mere open roadstead, entirely unprotected from the N.E. monsoon, and the shore fringed with the heavy rolling surf which has become famous; while inland, a flat sandy wilderness extends for many miles in every direction. Yet for this spot, when the site was offered by a Native prince, the East India Company's agent in 1639 abandoned a factory that previously existed at Armogam, about 36 miles north of Pulicat; and on it he built Fort St. George. The city of Madras now covers an area of twenty-seven square miles, stretching nine miles along the shore, with an average breadth of three miles. It is in fact not so much a city as an aggregation of no less than twenty-three towns and villages, with European residences in large park-like enclosures filling up the intervening spaces. The largest of these townships is *Black Town*, containing a population of 150,000; and next comes *Triplicane*, the chief Mohammedan quarter, with 80,000 souls. The other principal suburbs or quarters are—*Vepery*, in which is situated the church which was for many years in the last century the scene of the ministry of Fabricius; *St. Thomé*, the traditional site of the martyrdom of the Apostle Thomas (see article on Travancore); and *Chintadrepettah*.

The entire population of Madras in 1871 was a little under 400,000 (397,552). It stands third of the cities of India, after Calcutta and Bombay;

Lucknow ranking next, and Benares fifth. The religious statistics stand thus:—Hindus, 308,611; Mohammedans, 50,964; Native Christians, 21,441; Europeans, Eurasians, &c, 16,536. Of the Native Christians, 18,090 are entered in the Census as Romanists, and 3351 as Protestants; but the returns of the Missionary Societies in the same year (1871) gave the latter as 4470. The number now connected with the C.M.S. Madras Mission is 1685; but only about half these belong to the city itself, the remainder being in the environs, or at Ootacamund in the Neilgherries, which is regarded as an offshoot from Madras.

A special feature of missionary work in Madras is the prominence given to education. Particular mention must here be made of the Christian College connected with the Free Church of Scotland, which confessedly stands in the first rank of the educational establishments in the city, as regards success in the University Examinations and general efficiency, successfully competing even with the Government College. Its unique position must be attributed to the ability of its Principals, beginning with Dr. Anderson in 1837. It has been successful too as a missionary agency, not a few adults, mostly of the upper classes, having been converted through its instrumentality. Native Christians of all churches and denominations come to it from all parts of South India; and in consideration of the benefits thus afforded, some of the societies make grants towards its expense. An anonymous friend of the C.M.S. gives 300*l.* a year in behalf of the Society.

The C.M.S. Mission in Madras, at the present time, may be said to consist of four departments, viz. the Native pastorates, the Schools, the Mohammedan Mission, and the Itinerancy. There are two pastorates, the Northern and the Southern; the former including congregations at Chintadrepettah and at Trinity Chapel (known as "John Pereira's," from the previous owner of the land on which it was built), and the latter the congregations in Black Town and Royapuram. The Native Christians number 860 altogether. Their affairs are administered by a Native Church Council, of which the Rev. W. T. Sattianadhan (now so well known to the Society's friends in England) is chairman. Mention must here be made of the interesting work carried on by Mrs. Sattianadhan among the women and girls of the city. She has 450 girls in six schools, many of them of good caste; and she is a welcome visitor in fifty zenanas, in which she regularly instructs more than a hundred Hindu ladies in the word of God. Her brother, Mr. Samuel John, is also doing a good work in visiting and conversing with Hindu gentlemen of the upper classes, especially the students at the various colleges.

The Society's Vernacular Schools in the city are thirty-four in number, with 1835 scholars, of whom 776 are girls. They are doing an important and excellent work.

The Mission to the Mohammedans is necessarily quite distinct, the language being not Tamil, but Hindustani. Its nucleus is the Harris School, established in 1856 by means of a legacy left by the Hon. Sybilla Harris, daughter of the hero of Seringapatam, and situated close to Triplicane, the Moslem quarter. The instruction is given in Hindustani, Persian, and English. The Mohammedans everywhere in India are slow to perceive the advantages of education, and always take the lowest place in educational statistics; and for a long time the Harris School was carried on under much discouragement owing to the paucity of scholars. Of late years, however, it has made great progress, and there are now 127 on the roll, besides eleven more in a special department called the Gore Langton Branch from its founder, Lady Anna Gore Langton, which is limited to Khandanies or members of the Mohammedan princely families. In addition to these educational agencies, one missionary devotes himself wholly to setting the Gospel before the Mussulman population of Triplicane generally.

The Madras Itinerancy is an evangelistic Mission for the country districts within a radius of fifteen miles of Madras. It was started in 1868, and since then some congregations belonging to the S.P.G. have been transferred to it.

The Native Christians of the district now number about 600; but they suffered greatly by the famine of 1877.

There is at Madras a Corresponding Committee of the Society which administers all its South Indian Missions. On this Committee have served a long succession of eminent Christian laymen, mostly civil and military officials of high rank, from whose wisdom and experience of the country the Missions have derived the greatest advantage. It was of this Committee that the Rev. John Tucker, already referred to, was formerly Secretary. He was followed in succession by the Revs. T. G. Ragland, N. J. Moody, P. S. Royston (now Bishop of Mauritius), W. Gray, John Barton, and David Fenn; and while these lines are being penned, a mournful telegram has informed the Society of the death of the last-named devoted missionary. His removal will be a heavy loss to the Mission, and we can only thankfully look upward and say, "*But Thou remainest!*"

The Society for the Propagation of the Gospel, the London and Wesleyan Missionary Societies, the Established and the Free Church of Scotland, and the Leipsic Society, are also labouring in the city of Madras.

CHRONOLOGICAL STATISTICS.

1814 . . . . Madras.
1816 . . . . Travancore.
1820 . . . . Tinnevelly.
1841 . . . . Telugu Mission.

SOUTH INDIA.

	1825.	1835.	1845.	1855.	1865.	1875.	1878.
European Missionaries . . .	12	13	27	34	37	39	36
Native Clergy	..	1	2	10	30	60	71
Native Agents	134	262	507	747	889	1000	1077
Native Christian Adherents . .	..	..	13423	33664	44042	61432	66513
Communicants	..	285	2718	5201	8369	12540	13924
Schools	103	206	260	440	450	650	725
Scholars	3985	6471	7602	11617	13003	18878	23295

MADRAS.

	1815.	1825.	1835.	1845.	1855.	1865.	1875.	1878.
European Missionaries . .	3	2	1	4	3	5	7	7
Native Clergy	..	..	..	..	1	2	4	4
Native Agents	..	16	46	8	27	41	86	99
Native Christian Adherents .	..	100	200	350	600	852	1617	1717
Communicants	..	..	..	46	119	368	734	786
Schools	..	16	24	4	12	16	42	46
Scholars	..	677	892	692	576	849	2007	2371

The Madras figures for 1875 and 1878 include the congregations attached to the Madras Itineracy; and also Ootacamund, in the Neilgherry Hills, transferred to the Church Missionary Society in 1868 by a local Committee, with some 200 Native Christians.

TINNEVELLY
CHURCH MISSIONARY ATLAS
76°
77°
78°
79°
9°
MADURA
TRAVANCORE
COCHIN
TINNEVELLY
ARABIAN SEA
GULF OF MANAAR
PALKS STRAIT
Stations of the Church Missionary Society
Pastorate Stations
Scale of English Miles
0 5 10 15 20 30
Longitude East of Greenwich
Cape Comorin
Trivandrum
Tuticorin
Palamcotta
Nazareth
Sattur
Srivaikundam
Ottapidaram
Tinnevelly
Stanford's Geographical Estabt 55 Charing Cross

TINNEVELLY.

THE District of Tinnevelly, and the Native State of Travancore, together occupy the southern point of the Indian Peninsula. Cape Comorin itself is within the boundary of Travancore, but the mountain chain of the Western Ghauts, which runs from that promontory northwards, divides the two territories. Tinnevelly is on the eastern side, and occupies nearly two-thirds of the breadth of the peninsula. It is about 100 miles from north to south, and 70 from east to west, and its area is 5176 square miles, or about the size of Yorkshire, with a population of 1,693,959.

Tinnevelly is divided into two unequal parts by the river Tambiravarni ("copper-coloured river"), which, rising in the Ghauts, flows eastward, passing between the towns of Tinnevelly and Palamcotta (the former the native city, with its huge temple of Siva, the latter the English station and fort), and falls into the Bay of Bengal a little south of Tuticorin. The course of this fertilizing stream is marked by a belt of rich land, presenting the brightest green hues, and producing two crops of rice in the year. To the north the country is well cultivated, rice and cotton being the staples; but to the south, bordering on the Indian Ocean, stretches a vast sandy plain, of a fiery red colour, with a few oases here and there, where, the water lying near the surface, the peasants have been able to reclaim the land. This plain is covered in every direction by groves of tall, straight, stiff palmyra trees, the only vegetation which the sandy soil will support. While all around is parched and arid, this tree strikes its root forty feet below the surface, gathers up the moisture, and daily gives forth quantities of sap, which, being collected in small vessels and manufactured into sugar, forms the chief subsistence of the rural population, besides being used largely by builders to give consistency to their chunam (mortar). Moreover, the leaf of the palmyra roofs the houses, or, cut into strips, serves as paper for writing (or rather engraving) on with iron pens; its fibres provide the people with string; its trunk with timber for laths and rafters; while its root, scooped out, and with a dried sheep-skin stretched over it, becomes the drum in universal use at festivals, &c. The Shanar labourer climbs thirty or forty trees, each to a height of sixty or eighty feet, twice (sometimes thrice) every day to collect the sap.

The palmyra tree is interesting from a missionary point of view, as it is from the *Shanars*, the caste of palmyra-climbers, that the great majority of the Tinnevelly Native Christians have been drawn. They form nearly one-fifth of the whole population of the district, numbering 291,053. They are outside and below the regular Hindu castes, but below them again come several still humbler classes, the Pariahs, Pallars, &c. Above them are the different sections of the Sudras, the most important in Tinnevelly being the Vellalars, strictly the agricultural caste, the farmers and cultivators of the soil, but including many tradesmen and artificers. These, numbering 341,331, are the backbone of the country. They are very rigid observers of caste customs; many are well educated; and their social position is high. Although they may not intermarry with Brahmins, or eat with them, they meet them in social gatherings, and their children attend the same schools. The Vellalars have also given many converts to the Church of Christ.

In the Government census the population of Tinnevelly is counted as Hindu in religion. The Hindu deities are, indeed, worshipped by the higher castes, and Brahminism flourishes in the towns. The Siva temple in Tinnevelly town —to give one instance—has a thousand Brahmins connected with it, and 150 dancing girls. But this very temple, by its numerous idols and shrines to the *pei*, or devil-spirits, reminds us that the religion of the masses generally, and of the Shanars in particular, is practically devil-worship. It consists almost entirely of sacrifices and rites to avert the anger of malignant spirits. In every village is seen the *pei kovil*, or devil's house, around which the demonolaters gather for the wild devil-dances which are the principal sacred observance. In these dances the officiating priest lashes himself into a frenzy, professing that

the demon has taken possession of him, and pretends to reveal to inquirers the information they wish for.

Missionary work in Tinnevelly dates back more than a hundred years. The first notice of it occurs in the journals of Swartz, in 1771. A Native Christian from Trichinopoly, named Savarimutthu, was reading the Word of God to the heathen. Swartz himself baptized a Brahmin widow who had been living with an English officer, and been by him taught the rudiments of Christianity. She received the name of Clorinda, and was mainly instrumental in building the first church erected in Tinnevelly. In 1785, there was a little community of 160 Christians, and Swartz put in charge of it a catechist named Sattianadhan, whom he afterwards ordained according to the Lutheran use. This ordination, which took place on Dec. 26th, 1790, was recorded in a Report of the S.P.C.K. with some remarks on the importance of a Native ministry. "If we wish," said the Venerable Society, "to establish the Gospel in India, we ought in time to give the Natives a Church of their own, independent of our support . . . . . and secure a regular succession of truly apostolical pastors, even if all communication with their parent Church should be annihilated." At the present time these significant words are worth recording. Jænicke, another of the S.P.C.K.'s Lutheran missionaries, at the same time affirmed, with prophetic eye, that "there was every reason to hope that, at a future period, Christianity would prevail in that district." And his successor Gerické was so successful that at the beginning of the present century there were 4000 Native Christians in Tinnevelly. But a time of trial ensued. The S.P.C.K. was unable to devote so much of its funds to India; the East India Company discouraged Missions to the utmost, and forbad missionaries to land in the country; and for several years there is almost a blank in the history. When the Rev. J. Hough went to Palamcotta as chaplain in 1816, he found about 3000 Christians dispersed in some sixty villages, and ministered to by one Native pastor in Lutheran orders, named Abraham.

To Mr. Hough, under God, was due the first impetus to the extension of the work in Tinnevelly. The S.P.C.K. being unable to do more, he applied to the Church Missionary Society, which responded by sending out two missionaries, C. T. Rhenius and B. Schmid, who reached Palamcotta in 1820. Rhenius was for several years the life and soul of the Mission. He watched over the whole district until, in 1829, a missionary of the S.P.G. (which about that time took over the work of the S.P.C.K. in India) arrived to assume the charge of the old congregations. In the meanwhile he had preached the Gospel over the whole district; great blessing had been vouchsafed; whole villages had placed themselves under Christian instruction; and the number of adherents had risen to 6000, double what Mr. Hough had reported thirteen years before.

But Rhenius, like his predecessors, was a Lutheran, and he desired to follow Swartz's example, and ordain Native pastors. This the C.M.S. was unable to permit, and the Committee, in order to remain faithful to their Church, were reluctantly compelled to separate from their devoted evangelist. An unhappy schism in the Native Christian community was the result; but on the death of Rhenius, in 1838, the seceders came back, and from that time the Church of Tinnevelly has grown and prospered. The 6000 of 1829 have multiplied tenfold in the fifty years that have since elapsed. The C.M.S. now reckons more than 40,000 Christian adherents, and the S.P.G. about half as many (not counting the large recent accessions). Of the honoured missionaries who were mainly instrumental in gathering in the harvest of souls in the C.M.S. districts, Rhenius, Pettitt, Thomas, J. T. Tucker, Sargent, only the last-named survives, and he is now a Bishop, specially consecrated, with the veteran S.P.G. missionary, Dr. Caldwell, to assist the Bishop of Madras by taking charge of the congregations in Tinnevelly connected with the two Societies respectively.

In no Mission in any part of the world has the Native pastorate so developed as in Tinnevelly. In connexion with the C.M.S., 84 Tamils have received holy orders, 70 of whom are still labouring, some of them in and near Madras; and the present number in connexion with the S.P.G. is 32. The first Native

episcopally ordained in South India was John Devasagayam, in 1830. For many years he was pastor of the C.M.S. congregation at Kadachapuram, and died in 1864, full of years and honours. His son, the Rev. Jesudasen John, is now the excellent pastor of Palamcotta: and his daughter is well known in India and in England as the wife of the Rev. W. T. Sattianadhan. The lay catechists and teachers are also very numerous, numbering 617 at present in the C.M.S. districts; and the Tinnevelly Church has supplied evangelists to the Tamil Missions in Ceylon and Mauritius.

The extent of the work is further shown by the number of villages, 770 in the C.M.S. districts alone, in which there are bands, large or small, of Native Christians. In most of these there are small churches or prayer-rooms, and vernacular schools, each being in charge of a pastor or catechist according to its importance. A large proportion are distinctively Christian villages; in some cases the whole population having come over, and in others the place itself having been built by Christian settlers from heathen villages. In Rhenius's time, a society was formed called the *Dharma Sangam*, or Native Philanthropic Society, for the purchase of houses and land as a refuge for such converts as were persecuted by their neighbours, and perhaps forbidden by their landlords to erect a place of worship. Among the villages which thus sprang into existence may be mentioned Kadachapuram (Grace Village), Suvisesha-puram (Gospel Village), and Nallur (Good Town).

The most remarkable case was that of Mengnanapuram (Village of True Wisdom). Scarcely had it been founded when the Rev. John Thomas, in 1837, settled there. He found it in the midst of a sandy desert, over which the land-wind from the mountains swept, parching up the country, and enveloping everything in clouds of dust. The Natives called it *saba nilam*, "soil under a curse." Mr. Thomas at once dug wells, and soon created a perfect oasis. And the physical change was typical of the spiritual one. The prophecy, "The desert shall rejoice and blossom as the rose," was wonderfully fulfilled at Mengnanapuram. Here Mr. Thomas built the finest church in South India, the tall spire of which is a landmark miles around. Bishop Cotton's description of a Sunday service in this church is well known. The fourteen hundred dark-skinned worshippers, seated on the floor, or reverently kneeling for the prayers, joining heartily in the responses, singing soft and melodious Tamil lyrics, eagerly listening to the sermon, and the more intelligent diligently taking notes with their iron styles on strips of palmyra-leaf, form a picture not easily to be forgotten. Yet this picture can be paralleled every Sunday in hundreds of villages, and its only exceptional feature is the imposing church.

Considerable progress has been made in training the Native Church for future independence. The C.M.S. congregations are grouped into nine districts, each with its District Church Council, which administers the Church funds, pays the pastors and schoolmasters, builds churches and schools, &c. The amount administered annually by these councils is about 4000*l.* Of this about 1200*l.* is contributed by the Native Christians themselves (besides 2500*l.* for local congregational objects)—a large sum when we take into account the difference in the value of money, the average wages of a Shanar being about equal to a shilling a week. The remainder is derived from grants-in-aid made by the Society. These grants are reduced by one-twentieth every year; but while they remain so large, the chairmanship of all the councils is held by Bishop Sargent as the Society's missionary, with a veto. Each council, however, has its Native vice-chairman, and the Committee look forward with eagerness to the time when the Church, being wholly or almost wholly self-supporting, can be left to manage its own affairs altogether. The District Councils elect delegates to a Provincial Council, which meets annually to discuss matters affecting the Tinnevelly Church generally. Societies exist among the Native Christians for Pastorate Endowments, Widows' Pensions, Church Building, Church Expenses, Tract and Book Circulation, Missions to the Poor, &c., and in aid of the Bible Society.

There is no doubt room for a more vigorous spiritual life in the Native

Church of Tinnevelly. In past days its consistency and steadfastness were severely tested by persecution. But for many years past there has been little open opposition, except when individual converts have come out from the higher castes. And the Christian community is undoubtedly in danger of being content to be recognized as a kind of caste itself, and to settle down among the heathen without realizing the duty incumbent upon its members of evangelizing their neighbours; whilst it is the constant aim of the Society to train the Church to be self-extending as well as self-supporting and self-governing. Still, the testimony of all who know Tinnevelly proves the immense difference, socially and morally, between a Christian and a heathen village; and there are very many in every district who do by their consistent lives adorn the doctrine of God their Saviour.

With regard to Education, the Report on the Madras Census testifies decisively to the value of Protestant Missions. Tinnevelly, it says, "is one of the few districts where a large percentage of the population is classed as educated (8.2 per cent.). In the district where the Protestant Missions are numerous, the Native Christians occupy a high place in the list of instructed." Again, "Under Native rule, the Shanars were a down-trodden race; under Christian teaching and enlightenment their social position is vastly improved, and many of them now hold positions of influence and respectability. . . . . Some of the Christian converts of this caste have graduated in the Madras University."

The C.M.S. educational agencies comprise an English Institution at Palamcotta, and an Anglo-Vernacular School in Tinnevelly town, both of which send pupils to the Madras University; besides 400 district and village schools, with 11,700 scholars. Special mention must be made of the Sarah Tucker Training Institution and its affiliated schools for girls, which are being so admirably worked by the Rev. A. H. and Mrs. Lash. In the last ten years this Institution has sent out about 100 well-trained female teachers holding Government certificates. Five boarding-schools at central towns are maintained in connexion with it; and forty-six "branch day-schools" for girls of the respectable classes have been opened, in which there are now more than 1500 scholars. Of this work Professor Monier Williams wrote to the *Times* of June 11, 1877, "All honour to those noble-hearted missionaries who, like Dr. and Mrs. Sargent in Tinnevelly, are seeking, by the establishment of female schools, to supply India with its most pressing need—good wives and mothers; or, like Mr. and Mrs. Lash, are training girls to act as high-class school-mistresses, and sending them forth to form new centres of female education in various parts of Southern India."

It only remains to notice the Itinerant Mission in North Tinnevelly. This was started by the Rev. T. G. Ragland in 1854. His plan was to live in tents all the year round, or nearly so, and constantly move from place to place, instead of working only in and around a settled station. In this way he laboured most devotedly for four years, and died at Sivagasi, the centre of his itinerations, in 1858. The work was carried on by the Revs. D. Fenn, R. R. Meadows, and W. Gray; and now, North Tinnevelly, though not in the advanced state attained to by the southern districts, has 4000 Christians in 144 villages, and three pastorates with Native clergy have been formed.

CHRONOLOGICAL STATISTICS.

	1820.	1830.	1840.	1850.	1860.	1870.	1878.
European Missionaries .	2	3	5	13	13	9	7
Native Clergy . . .	. .	. .	2	2	17	30	48
Native Agents . .	. .	77	237	425	537	614	617
Native Christian Adherents	. .	6000	12,000	24,000	30,000	38,000	41,493*
Communicants . .	. .	95	548	2680	4381	5986	7793
Schools	8	46	153	239	306	323	456
Scholars	471	1070	5324	6245	7941	9077	13,800

* This figure is increased by recent accessions to over 50,000.

TRAVANCORE

76°
77°
10°
9°
MALABAR
COIMBATUR
ARABIAN SEA
Ponany R.
Tritallas
Petamby
Palghat
Pathucode
Kunnankulam
Polachy
Chowghat
Trichur
Wellur
Puducaud
Talucarey
Thoulacaud
Cranganore
Paliport R.
Paliport
Parrour
Vellungur
Kodamanglum
Ernacolam
COCHIN
Vaipeen
Vaipeencotta
Kunnatnada
Murnaad
Vuddiar
Mellawi
Manjur
Keesha
Coilayam
Augalakurium
Chitticaud
Pallam
Pathupalli
Mundakayam
Alleppie
Nedenadum
Changanacheri
Varumakuly
Ampalapoley
Kavior
Mallapally
Kumbalay
Thuruvella
Errur
Parracaud
Thallawada
Changanur
Elantur
Kodawalaniya
Mavelicara
Omallur
Kullour R.
Tattinum
Pallical
Vullicote
Achincovil R.
Tamaracolam
Sharanad
Puttanaparam
Karnat
Kollaka
Kulleda
Callaray
Kindarra
Tanachurry
QUILON
Muddaur
Purra ur
Warkallay
Baranpuram
Anjengo
Autunkull
Stations of the Church Missionary Society
Puetorate Stations
Scale of English Miles
5 0 5 10 15
Longitude East of Greenwich
Stanford's Geographical Estab.t

TRAVANCORE.

At the southern end of the Malabar or western coast of India are the kingdoms of Travancore and Cochin, separated from Tinnevelly—as described in the preceding article—by the Western Ghauts. No two contiguous regions present greater contrasts than may be seen from those mountains in the two opposite directions. While Tinnevelly is a flat and uninteresting plain, with a sandy soil and dry climate, Travancore boasts of some of the most beautiful and diversified scenery in the world, and is emphatically "a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills," "and that drinketh water of the rain of heaven." The line of coast is generally flat, and fringed with multitudes of cocoa-nut trees, which may be regarded as the characteristic tree of Travancore, like the palmyra of Tinnevelly. A remarkable series of back-waters or lagoons extends for nearly 200 miles parallel to the sea, separated from it only by a strip of land varying from a few yards to some miles in width; and almost the whole traffic of the country is carried on by means of boats on this convenient water-way. Bordering on these lagoons stretch vast paddy-fields, which are overflowed in the rainy season. Behind these rise the lower spurs and slopes of the hills, intersected by picturesque valleys filled with tropical vegetation; and beyond them come the mountains themselves, clothed with magnificent forests, and rising here and there to a height of 7000 feet. The average breadth of the country is but 40 miles from the sea to the watershed, nearly half consisting of broken mountain country.

The kingdom of Travancore itself extends about 170 miles northward from Cape Comorin, and comprises an area of 6730 square miles, with a population of 2,308,891. The smaller kingdom of Cochin, immediately to the north, embraces an area of 1130 square miles, with a population of 601,114.

Travancore and Cochin are two of the semi-independent protected states of India. The Rajahs of both kingdoms took the side of the English in the wars with Hyder Ali and Tippoo Sahib at the close of last century, and were accordingly confirmed in their thrones. Indeed, the war of 1790 originated in an attack by Tippoo upon Travancore. The present Maharajah of Travancore and his family have shown an enlightened spirit in many ways, and a desire to improve the condition of the people and promote Western refinement. A census of the kingdom taken three or four years ago was the first ever made by an Indian Native Government; and a report of the results—a volume of 330 pages—which has been published in English, gives much valuable information respecting the country and people.

This Census has brought to light a fact which makes Travancore unlike every other part of India, viz., that the "Native Christians" (*i.e.*, as statistically reckoned) are one-fifth of the whole population. This is mainly owing to the existence on this coast of the ancient "Syrian Church of Malabar," as it is commonly called. The exact figures are—Hindus, 1,700,317; Mohammedans, 139,905; Jews, 151; Native Christians, 466,874; European and Eurasian Christians, 1644. The Native Christians comprise 299,770 Syrians, 109,820 Romanists, and 61,284 Protestants. In Cochin the proportion is still larger, the number of "Christians" being returned as 140,262. These are not subdivided, but it is believed that 40,000 are Syrians, 1000 Protestants, and the rest Romanists. Both in Travancore and Cochin, at least one-half of the Romanists are probably descendants of the Syrian Church.

In another respect Travancore has a pre-eminence in India. Nowhere else is the caste system so elaborate. In a Hindu population less than that of the West Riding of Yorkshire, the Census enumerates 420 distinct castes. And although it is stated that the differences between some of these are minute, a list is given of 75, "which," says the compiler of the Census Report, "can be broadly distinguished from each other, and which serve to show the different strata in the formation of Hindu society." And nowhere else is the tyrannical power of caste more manifest. It is, indeed, now gradually yielding to the potent influences at work against it; but it has still immense power.

The *Nairs*, a branch of the Sudras, form the most important section of the population. They comprise the landed gentry and almost the whole class of

Government officials, civil and military. None of them engage in trade. The *Chogans* are the most numerous of the castes. Most of them are "toddy-climbers," climbing the cocoa-nut tree as the Shanar of Tinnevelly does the palmyra. They are an industrious people, and some of them are influential. While low in the social scale as compared with Brahmins and Nairs, they in their turn are reckoned far above the out-caste slave population. These distinctions are enforced by a vigorous system of distances to be observed by lower castes in approaching higher. Thus, a Nair may approach but not touch a Brahmin; a Chogan must keep 36 steps from a Brahmin, and 12 from a Nair; a Pulayan, one of the slave communities, must keep 96 steps from a Brahmin or Nair, and must not even approach a Chogan. Even a Pulayan is defiled if he is touched by a Pariah. And besides all these there are the wild jungle and hill tribes.

The most interesting section of the population, however, and that which led to the establishment of the Travancore Mission, is the SYRIAN CHURCH OF MALABAR, or, as its members call themselves, Christians of St. Thomas. The origin of this Church is not certainly known. It claims to have sprung from the preaching of the Apostle Thomas himself; and some of the best authorities are of opinion that this tradition may be accepted, though others doubt it. Colonel Yule, the translator of "Marco Polo," thinks it is "so old that it probably is in its simple form true." Certainly the Church is very ancient. Pantænus of Alexandria undertook a journey to visit it in the 2nd century. At the Council of Nice, A.D. 325, a bishop named John signed the decrees as Metropolitan of Persia and "Great India." Alfred the Great sent an embassy to the shrine of St. Thomas in India. A Syriac MS. of the Bible, brought from Cochin, and now in the University Library at Cambridge, which Canon Westcott says is the only complete ancient MS. of the Syriac Bible in Europe (except one at Milan), probably dates from the 8th century. It has been generally believed that the Malabar Church in the Middle Ages was Nestorian; but some now think it was always, as it has been for the last 200 years, connected with the Jacobite Patriarch of Antioch.

When Vasco de Gama, the great Portuguese navigator, reached India by sea round the Cape in 1498, he was received with open arms by the Christians of Malabar; but the connexion with Portugal brought sad trouble upon them. Just a century later, the Church, which had successfully resisted the persuasions of the Jesuits, became subject to the jurisdiction of the Pope; the work of subjugation being effected, partly by force and partly by fraud, by Alexius Menezes, Archbishop of Goa. All the married priests were deposed; the doctrine of transubstantiation and the worship of the Virgin were enforced; the Inquisition was established; and in 1654 a Metropolitan sent from Antioch was burnt alive at Goa as a heretic. In 1661, however, the ports of Quilon and Cochin were captured by the Dutch, who expelled all the Romish priests, and thus made way for another Syrian Metropolitan, who arrived from Antioch in 1665, and was welcomed as a liberator by the majority of the Christians. The Malabar Church has from that time been free from Papal domination, but has acknowledged the supremacy of the Jacobite Patriarch. Many, however, remained in connexion with the Church of Rome, and became the progenitors of the numerous body of Romanists now in the country.

When Travancore and Cochin came under British protection in 1795, the Syrian Church began to attract attention, and in 1806 Dr. Claudius Buchanan was sent by Lord Wellesley to visit it. It was he who discovered the MS. already mentioned. His speeches and sermons in England—particularly his speech at the C.M.S. anniversary in 1809,—and his published *Christian Researches*, awakened among Christian people a strong desire to enter into friendly relations with an ancient Church which seemed to offer a promising base for the extension of Christianity in India; and a few years afterwards an invitation from the British Resident in Travancore, Colonel Munro, who took a great interest in the Syrians, and had befriended them in many ways, led to the establishment of the C.M.S. Travancore Mission in 1816.

The object of the Mission was expressly to benefit the Syrian Church—not to

interfere with its liberty to "ordain rites and ceremonies," but to encourage and aid it to reform itself—"not to pull down the ancient Church and build another, but to remove the rubbish and repair the decaying places." For though free from some of the grosser errors of Rome, it was overlaid with most of the corruptions of doctrine and practice common to the Oriental Churches; and its lack of spiritual life was evidenced by the total absence of any effort to evangelize the surrounding heathen.. It was proposed to undertake the training of youths for holy orders in a college which Colonel Munro had induced the Native Government to endow; to translate the Bible—which the Church only possessed in Syriac—into Malayâlam, the vernacular of the country; and generally to influence clergy and people in favour of purer doctrine and simpler worship. The missionaries entrusted with this noble task were Benjamin Bailey, Joseph Fenn, and Henry Baker.

At first all went well. The missionaries were cordially received by the Syrians, and during the life-time of two successive Metrans (bishops), their educational and translational work went on prosperously, and there seemed good hope of a gradual reform. But after the death of the second in 1830, his successor headed a reactionary movement; in 1835, notwithstanding the friendly efforts of Bishop Wilson, it had become clear that the effort to resuscitate the decayed Church, and raise her up as a witness for Christ on the Malabar Coast, had failed; and in 1837, when not a single Syrian catanar (priest) had abandoned superstitious practices, although half of them had passed through the College, the Society determined to change its policy, and to sever its connexion with the Syrian Church.

From that time the Mission has prospered. The separation, so far from causing ill-feeling, resulted ultimately in more friendly intercourse. Some thousands of Syrians have joined the C.M.S. Protestant congregations, without forfeiting the regard of their fellows. Eighteen Syrians have received Anglican orders, but are still frequently invited to preach in the Syrian churches,—as also are the English missionaries. In the Society's Cottayam College, founded after the separation, Syrian youths study for the Madras University. In the Mission Schools, the children of Syrians, boys and girls, are educated in large numbers. Meanwhile, an important reforming movement has sprung up at length in the Syrian Church itself. In a few churches a revised Liturgy, translated into Malayâlam, is used; the Lord's Day is better observed in many places; Sunday-schools, Bible-classes, and prayer-meetings have been introduced, C.M.S. catechists being sometimes asked to conduct them; and there is a large and increasing sale of Bibles and Testaments. The reform party, however, are but a minority; and they have lost a good friend by the death last year (1877) of the Metran, Mar Athanasius. There are now several rival Metrans, and discord prevails in the Syrian Church.

But the efforts of the Society in Travancore have by no means been confined to the Syrians. Of the 20,000 Christians now composing its congregations, two-thirds are converts from heathenism. The greater number have been drawn from the Chogans and the Pulayan slaves; but Brahmins and Nairs have furnished their quota, and some 1500 belong to the Arrians, a Kolarian hill-tribe found in the recesses of the Ghauts. Few episodes in missionary history are more interesting than those of Mr. Henry Baker jun.'s work among the Arrians, and Mr. Hawksworth's among the slaves. Nor must we omit to mention the name of Joseph Peet, who was for many years a very prominent figure in the Travancore Mission, and to whom in particular it pleased God to give some remarkable Brahmin converts.

The Society's principal station is at COTTAYAM. Here are the church, school, and printing-office, erected in the earlier days of the Mission by the Rev. B. Bailey, the translator into Malayâlam of the whole Bible, which was printed under his direction from types he had himself made. Here is the Cottayam College, already alluded to, where a high-class Christian education is given to 250 Native youths, Hindus, Syrians, Romanists, and Protestants. Here

too is the Cambridge Nicholson Institution for the training of mission agents. Another centre is *Mavelikara*, formerly the scene of Mr. Peet's labours. Around these two chief stations are grouped a number of pastorate stations, where Native pastors reside; and in connexion with these there are more than 100 congregations. *Mundakayam*, away in the hills, is the centre of the Arrian Mission. *Allepie*, on the coast, was the first station occupied by the Society in 1816. In the State of Cochin, the Society has nominally three stations, *Cochin*, *Trichur*, and *Kunnankulam*; but there is at present only one missionary for the three, and the Native Church is yet in its infancy.

In Travancore proper, as in Tinnevelly, considerable advance has been made in Native Church organization, the District Councils and the Provincial Council being in full operation; but in self-support the Malayâlam Christians are as yet far behind their Tamil brethren. In progress by accessions from without, on the other hand, Travancore has for some time held the first place in all the Society's Missions. The adult baptisms in the three years 1875, 1876, 1877, were 702, 429, 641. They would probably have been considerably more, but for an unhappy schism which has troubled the Church. In 1873 a religious revival took place both among the Syrians and the C.M.S. congregations. It promised to have a wide-spread and blessed influence, and undoubtedly much good has actually resulted from it. But great extravagances ensued; some who professed to be prophets proclaimed the Second Advent of our Lord in six years' time; a sect called the Six-years' Party was formed, which was joined by 5000 Syrians and 300 Protestants; and, to the deep distress of the Church, one of the ablest of the C.M.S. clergy, a Brahmin convert of Mr. Peet's, fell into the snare and became the leader of the movement. The party has been much discredited by the failure of some shorter predictions, and is now rapidly losing ground; but it has been a masterstroke of the great adversary.

The Mission has owed not a little to the occasional visits and the valued counsels of the Bishops of Madras; but Travancore and Cochin being independent States, are not in the diocese of Madras, and it is now desired to obtain a Bishop for the growing Church—an experienced missionary, it is hoped, in the first instance, but to be followed in due time, if it please God, by a Native. The wise exercise of Episcopal functions on the spot would doubtless, by the Divine blessing, have a marked influence upon the Syrian Church as well as upon the Protestant community.

The sixty-one thousand Protestants returned in the Census before mentioned include not only the C.M.S. congregations, but also those connected with the London Missionary Society in the southern part of the kingdom. The population there is not Malayâlam, but Tamil, and some 40,000 have embraced Christianity. Trevandrum itself, the capital of the kingdom, is occupied by that Society. The Census Report gives a brief and colourless account of both Missions; but of the "highly satisfactory" relative position occupied by the Christians in the educational returns the heathen compiler writes, "By the indefatigable labours and self-denying earnestness of the learned body of the missionaries in the country, the large community of Native Christians are rapidly advancing in their moral, intellectual, and material condition."

	1816.	1826.	1836.	1846.	1856.	1866.	1878.
European Missionaries .	1	6	6	7	9	8	9
Native Clergy	..	..	..	3	2	10	15
Native Agents	..	56	63	92	142	177	230
Nat. Christian Adherents	..	..	..	..	5000	12000	19332
Communicants	..	..	132	574	1215	2537	4741
Schools	..	54	54	55	91	103	141
Scholars	..	1325	1836	2038	2516	2682	4665

PART OF THE TELUGU COUNTRY

HYDERABAD
To Masulipatam 250 miles

CHURCH MISSIONARY ATLAS

TELUGU MISSION.

TELUGU is the name not of a country or district, but of a race and a language. The word is perhaps a corruption of *Trilinga* = three lingams. There is a tradition that the god Siva, in the form of a *lingam* (his well-known symbol), descended upon three mountains; and that hence the country bounded by them was called *Tri-* or *Te-lingana*, and the people Telingas or Telugus. The Telugu language belongs to the Dravidian stock, but there are a large number of Sanskrit words in it. Its peculiarly soft and musical sound has obtained for it the name of the Italian of India. Among the ninety-eight Indian languages enumerated in a previous article (p. 63), Telugu stands third in respect of the numbers speaking it—probably fifteen millions and a half—being only surpassed by Hindi and Bengali.

The territory of which Telugu is the vernacular stretches along the eastern coast of India, from the city of Madras northwards for 500 miles, as far as Berhampur; and from east to west into the heart of the peninsula, in places reaching some 300 miles from the sea, though its northern part is but a narrow strip along the coast. It comprises an area of 100,000 square miles, the larger portion of which is under direct British rule, and forms part of the Madras Presidency, including the districts of Ganjam, Vizagapatam, Godavery, Kistna—these four called the "Northern Circars"; also Nellore, Kurnool, part of Bellary, Cuddapah, and part of North Arcot. Telugu is also the language of the eastern portions of the Nizam's dominions and Mysore. The greater part of this territory was once included in the important kingdom of Telingana, which gave rulers to the Kandian country of Ceylon, and conquered Madura and other parts of the Carnatic, leaving there Telugu colonies which continue to this day. It afterwards belonged to the Nizam, the powerful Mohammedan ruler of Hydrabad. By him the Northern Circars were given in 1754 to the French, from whom the English took them a few years after; and the more southern districts were ceded by him to the British Crown at different times.

In the 17th century, however, the East India Company had a factory at Masulipatam, the largest town on the whole eastern coast of India from Madras to Calcutta, and mentioned as a flourishing place by Marco Polo in the 14th century. Its name is corrupted from Machli-putnam, *Fish-town*. By the natives it is called Machli-bunder, *Fish-harbour*, or, colloquially, Bunder, *the harbour* (so *Hâvre*). Its population now is 37,000. Masulipatam is the centre of the Church Missionary Society's field of labour among the Telugu people, but this field only comprises a small part of the Telugu country, being mainly confined to the territory lying between the Kistna and Godavery rivers. The population which the C.M.S. Mission is designed to reach may be roughly stated as three millions, ninety-six per cent. of whom are Hindus.

The Kistna (or Krishna) and Godavery rivers may be regarded as *the* characteristic physical feature of the country. Both rise in the Western Ghauts, within but a short distance of Bombay and the Indian Ocean—the latter near the sacred city of Nasik; but the slope of the table-land being from west to east, they both flow right across the Indian Peninsula, and fall into the Bay of Bengal, each with its mouths forming an extensive delta. Thirty years ago these two rivers were a peril to the country rather than a blessing. In the rainy season they would fill in a few hours and overflow their banks, sometimes sweeping whole villages away. Then, as the waters subsided, they ran bodily down to the sea, leaving a desert behind them; and the river bed would be almost bare, and the banks barren, until the rains again set in. But the irrigation works designed and executed by Sir Arthur Cotton have turned the furious streams into ministering angels, bringing plenty to millions. Colossal *anicuts* or dams were, with immense labour, thrown across the Godavery near Rajahmundry, and across the Kistna at Bezwada, and the waters thus confined are now carried by means of canals over the whole country. The contrast between the two deltas when the Godavery had been thus treated, but not the Kistna, has been graphically described by Mr. Lushington, when Collector at Masulipatam. In the month of May he was encamped by a large branch of

the Kistna. The stream was a bed of sand; no signs of vegetation were to be seen; the cattle were dying of starvation; and he "hoped never again to see so much poverty and wretchedness." From thence he proceeded into the Godavery district, and when encamped thirty miles from the river, an abundant stream brought from it flowed past his tent, and numerous boats, laden with the produce of the neighbourhood, passed to and fro. The Kistna and Godavery territories are now the greatest grain-producing districts in India.

But Great Britain possessed the country for nearly a century before the two rivers were thus utilised to the conversion of a wilderness into a garden; and not much less time elapsed before the Church of England thought of turning the moral wilderness into a garden of the Lord by conveying to it the water of life. The London Missionary Society began work at Vizagapatam in 1805; but it was not till 1841 that the Church Missionary Society entered Masulipatam on its list of stations. Some of the last prayers of Bishop Corrie, who died in 1838, were put up in behalf of this neglected part of the Diocese of Madras; and just at that time a fund of 2000*l.* was being raised on the spot by some of the English civil and military officials, for the purpose of founding a missionary educational establishment at Masulipatam. In the meanwhile the Lord of the harvest had been preparing the instruments for the work. Robert Noble, of Sidney Sussex College, Cambridge, and Henry Watson Fox, of Wadham College, Oxford, had, each in his own heart, long been considering the call of God to missionary labour abroad; and in 1840, at Brighton, there came into their hands, in different and independent ways, a letter from the Rev. John Tucker, then C.M.S. Secretary at Madras, urging the claims of a people neglected for eighty years, and concluding, "This is the last attempt that will be made: everything is ready except the missionary." Noble at once agreed to go and start the proposed school, and Fox to give himself to evangelistic preaching; and on March 8th, 1841, two of the most devoted missionaries ever entered upon the Society's roll sailed for India.

Fox, however, was not permitted to labour long in the field. For three or four years he went in and out among the people, preaching and teaching diligently, but was twice driven home by ill-health, and died in 1848, leaving a bright example behind him. Noble remained at his post, persevered in his original task for twenty-four years without once returning to England, and died at Masulipatam in 1865.

The school established by Robert Noble, which during his life-time was known as the English School, and now bears his name—the Noble High School—was designed to impart a thorough English education to boys and youths of the respectable classes of Hindu society, but to do so on avowedly Christian principles, daily instruction in the Scriptures forming an essential part of the curriculum. What the Scotch missionaries were so admirably doing in the Presidency cities, Duff at Calcutta, Anderson at Madras, and Wilson at Bombay, Noble proposed to do for the Northern Circars. It is impossible to reach young Hindus of good social standing by bazaar preaching and the like, and the purpose of all these Christian Colleges is to be a missionary agency to that class, bringing them into contact with the word of God, and under the personal influence of teachers whose great object is their conversion.

Educationally, Mr. Noble's school speedily achieved marked success. It was opened Nov. 21st, 1843, with two pupils; but within three months there were forty, then the number rose gradually to ninety, and for some years before Mr. Noble's death it ranged from 250 to 300. Official reports again and again testified to its excellence; and Sir Charles Trevelyan especially, when Governor of Madras, referred to it in very high terms of commendation. At a large meeting of old scholars, held after Mr. Noble's death, an address drawn up by themselves was read, which stated that "Pupils from this institution have reached the altitude of situations: they have become deputy-collectors, sheristadars, tahsildars, sub-magistrates, schoolmasters, &c. They have ramified themselves into every department; the official ranks, not only in this and the adjoining districts, but also in far distant ones, are for the most part

filled by them." In memory of H. W. Fox, who was a Rugby boy under Arnold, a Rugby Fox Memorial Fund was started for the purpose of providing a second master for the School, to which fund considerable subscriptions are still annually received (297*l.* last year). The first annual "Fox sermon" was preached in Rugby School Chapel on Nov. 1st, 1848, the Society's Jubilee Day, by the then head master, Dr. Tait (now Archbishop of Canterbury); and one of the boys who heard that sermon, John Sharp, was himself subsequently Rugby Fox Master at Masulipatam under Noble, and succeeded him as Principal. The present holder of the post, the Rev. E. N. Hodges, is also, like Fox and Sharp, an Oxford man, and both he and Mr. Sharp were at Queen's College. The School educates up to the F.A. degree of the Madras University.

But it is by its results as a missionary agency that the School will naturally be judged. And although educational work of the kind is emphatically a sowing of the good seed in faith and patience, with but little expectation of seeing speedy fruit, yet it pleased God to give Robert Noble fruit of the choicest sort. Three of his pupils, brought to Christ through his instrumentality, are now among the most valued of the C.M.S. Native clergy, the Revs. Manchala Ratnam, Gânugapâti Krishnayya, and Jani Alli; and a fourth, the Rev. Ainala Bhushanam, died last year. Others are working faithfully as teachers and evangelists. Nine of those who came out in Noble's lifetime were Brahmins, one a Vellama (the highest Sudra caste), and one a Mohammedan. The importance of these conversions may be gathered from one fact, viz. that when the first two, Ratnam and Bhushanam, were baptized in 1852, the numbers attending the school fell instantly from ninety to four, and that it took two years to regain the former figure. In a different aspect, their importance is shown by another fact, viz. that when the second conversions took place in 1856, the School suffered only for three or four months; that on subsequent occasions the effect was still less; and that when, in 1877, Mr. Sharp was able to report another Brahmin conversion, not a pupil left the School in consequence.

The objection was sometimes urged against the School, that it fostered caste feeling by being limited to caste boys. But Noble pleaded that if he admitted Pariahs, no Brahmin or other high-caste boy would come; and how entirely caste was renounced by those who were the real fruits of his work was shown at his funeral, when his body was borne to the grave by six Christians—an Englishman, and five others who had been respectively a Brahmin, a Vellama, a Sudra, a Pariah, and a Mussulman.

Although Fox had begun evangelistic work among the people generally, some years elapsed before this branch of the Mission was at all developed. In the meanwhile, vernacular schools for the humbler classes were carried on, and a valuable boarding-school for girls, the latter under the charge of Mrs. Sharkey, wife of a zealous East Indian missionary, who, having survived her husband, has lately died after thirty-one years' service. But in 1861, twenty years after the landing of Noble and Fox, there were but 260 Native Christians. Ten years later, they had risen to 1700, and now, after seven more years, the adherents number 4000. The rapid increase latterly is chiefly owing to a general movement towards Christianity on the part of the Malas, a numerous out-caste people, the Pariahs of the Telugu country. This movement began in the districts worked by the American Lutherans, and then spread to the northern banks of the Kistna. One of the first C.M.S. converts was a man named Venkayya, of Raghapuram, whose story is very remarkable, his mind having been strangely prepared to receive the Gospel before he came across any missionary. He was baptized by the Rev. T. Y. Darling in 1859, and by his own influence and exertions brought many families of his fellow-Malas to place themselves under Christian instruction. There can be little doubt that the work of evangelization would go rapidly forward among these people if only an adequate number of missionaries could be sent amongst them.

The three chief stations now occupied by the Society are—Masulip where, besides the educational institutions already alluded to, the

three schools for caste girls, and a Training Institution for the preparation of Native Christian agents; ELLORE, forty miles to the north; and BEZWADA, about the same distance to the N.W., at the great anicut on the Kistna. Both at Ellore and Bezwada there are good Anglo-Vernacular Schools, in which the two ordained Brahmin converts of Mr. Noble's, the Revs. M. Ratnam and G. Krishnayya, are engaged. All three stations are the centres of an extensive work among the surrounding Mala villages. RAGHAPURAM is a village higher up the Kistna, near the borders of the Nizam's country. AMALAPURAM, in the delta of the Godavery, is a new station, worked by another of Noble's Brahmin converts, Mr. Atsanta Subarayadu. Captain Taylor, at whose instance Ellore was occupied in 1854, offered 300*l.* in 1864 towards the occupation of Amalapuram, but the gift waited ten years for want of a man.

One other station has yet to be noticed; but first it should here be mentioned that a hopeful beginning has been made in the direction of self-government and self-support. The Telugu Provincial Native Church Council held its first meeting in Sept. 1876, and, for the first time in this part of India, Europeans, Brahmins, Sudras, and Malas met together in consultation on the affairs of their common Church.

The remaining station, DUMAGUDEM, which is more than 100 miles up the Godavery, is the head-quarters of the Koi Mission. The Kois are a wild hill-tribe, a branch of the great Gônd nation. When Sir Arthur Cotton was engaged on the irrigation works already referred to, in 1860, he wrote to the Society, and urged that efforts be made to evangelize the timid and retiring Kois, before, through the growing intercourse fostered by the increased facilities of communication, they became Hinduized. Meanwhile, Captain (now Colonel) Haig, who was in command of the engineer staff at Dumagudem, had begun a prayer-meeting for the express purpose of pleading with God on behalf of the Kois; and an evangelist had been provided in the person of a Kshatriya named I. Vencatarama Razu, the head of the Commissariat department of the newly established works, who had been brought to a saving knowledge of the truth through reading a Bible Captain Haig had given him. Razu was baptized in August, 1860, and at once began to preach the Gospel with remarkable energy, building a large room for services at his own expense. In 1863 he resigned his post to devote himself wholly to evangelistic work, and in 1872 he was admitted to holy orders. Several C.M.S. missionaries in succession were appointed to Dumagudem, but one after another was driven away by ill-health, and the whole burden of the Mission has been frequently borne by Razu alone. His labours, moreover, have been chiefly among the Hindu population, and although some eighty Kois have been baptized, it cannot be said that the Koi Mission has been at all adequately worked. If a few of the Koi Christians could be trained to teach their fellows, great results might, by God's blessing, be looked for. Mr. Razu wrote in 1876:—"Formerly I prayed that God would make some of the Kois Christians, and He heard my prayer. Now I am praying that He will raise up Koi teachers and evangelists, and I am sure He will not be deaf to my cry."

CHRONOLOGICAL STATISTICS.

1841 . . . Masulipatam.
1854 . . . Ellore.
1858 . . . Bezwada.
1861 . . . Dumagudem (Koi Mission).
1871 . . . Raghapuram.
1875 . . . Amalapuram.

	1841.	1851.	1861.	1871.	1878.
European Missionaries .	2	3	7	9	11
Native Missionaries . . .	..	..	..	2	3
Native Agents	..	13	41	63	130
Native Christian Adherents	..	60	260	1717	4013
Communicants	..	28	59	76	604
Schools	..	3	12	39	82
Scholars	..	126	478	1380	2459

CEYLON

80°
81°
82°
9°
8°
7°
6°
Palk Strait
Palk Bay
Gulf of Manaar
INDIAN OCEAN
Scale of Statute Miles
10 5 0 10 20 30 40
Stations of the Church Missionary Society
Pastorate Stations
Out Stations
Tillipally
Panditeripo
Chavagacherry
Chundicoolam
Manipy
Kokelay
Kutchevilly
Trincomalie
Batticaloa
Calpentyn
Putlam
Chilaw
Negombo
COLOMBO
Caltura
Bentotte
Galle
Matura
Dondra Head
Palatupane
Kornegalle
Ruanwella
Kandy
Pantura
Dodanduwe
Mullaitivu
Point Pedro
Modetitivo
Alimbie
Pannengamoo
Oodeawoor
Galhandagama
Madawatchy
Pomparipo
Anuradhapoora
Eppawelle
Vigitapoora
Galgamma
Annamadoe
Rambave
Madampe
Matale
Dambool
Yatalle
Mineiry
Allaiwelly
Nalloor
Erdoor
Gallewera
Kaloday
Wirapolle
Pintenne
Kadugannawa
Peradeniya
Badulla
Welimady
Wellaway
Errapasse
Oodamatella
Hambangtotte
Tangalle
Ballapitti Modere
Ambligagodde
Baddagama
Cindora
Kalutara
Matara
Stanford's Geographical Estab.t 55 Charing Cross.

CEYLON MISSION.

THE Island of Ceylon — the "utmost Indian Isle, Taprobane," of Greek geographers and Milton, the Serindib of Arabians, the Lanka Dwipa or Singhala Dwipa of Sanskrit chroniclers — is one of the loveliest in the world. From its position at the apex of the Indian Peninsula, it enjoys two monsoons in the year, and the abundant supply of moisture thus afforded clothes it with perpetual verdure. Palms of all descriptions abound, and at some places, as at Galle, the cocoa-nuts are found growing at the edge of the sea. There is a wonderful variety of forest trees, including ebony, sandal-wood, and other species, reckoned by one writer at more than 400. Then, while the cinnamon flourishes in the lower lands, in the upland regions of the interior such an impulse has been given, under British rule, to the cultivation of coffee, that it has now become the staple article of export, and in 1875 the value of the coffee exported amounted to no less a sum than 3,743,505*l*. To expedite and facilitate its transit, a line of railway has been constructed from Colombo to Kandy, which has recently been extended to Nāwalapitya. This line of railway, and the great road connecting the sanatorium of Nuwara Eliya with Kandy, pass through scenery of surpassing beauty and magnificence, combining "the grandeur of the Alps with the splendour of tropical vegetation." The district now covered by coffee plantations extends over an area of upwards of 3000 square miles. Towering above this upland region are mountains rising to a height of five and six thousand feet, of which one of the most famous is Adam's Peak, having been for centuries past, as it is to this day, a favourite place of pilgrimage for Buddhists, Hindus, and Mohammedans. In the beds of the mountain streams are to be found precious stones, and the mineral resources of the island consist of iron, lead, tin, and plumbago.

Ceylon, which, according to Marco Polo, is the "best island of its size in the world," is a little smaller than Ireland, containing an area of 24,454 square miles. It has been divided into six provinces, and, according to a census taken on the 26th March, 1871, it contains a population of 2,405,287. The Buddhists largely predominate, numbering 1,520,575 ; and, although these are few as compared with the Buddhists in China, Ceylon must be regarded as one of the chief strongholds of this faith, for at Kandy are the great repositories of Buddhist lore, the Wihāras or Colleges, in which their priests are trained, and also the far-famed temple of Dalada Māligāwa, said to contain the sacred tooth of Buddha, to which religious deputations are sent from Ava and even Tibet. The remainder of the population in Ceylon is made up of Hindus, numbering 464,414, Mohammedans, reckoned at 171,542, and Christians, who are put down at 218,019. Of these a large majority (182,613) are Roman Catholics, descendants for the most part of those who joined the Romish Church during the period of Portuguese supremacy, and the remainder (35,406) are more or less connected, sometimes very loosely, with different Protestant denominations.

The population consists chiefly of two races, the Singhalese and the Tamils. (See Language Table, p. 61). The Singhalese (including the Kandians), whose religion is Buddhism, are the most numerous, reckoning upwards of a million and a half; they people the southern districts. The northern part of the island, and the eastern and western coasts, as far as Batticaloa and Chilaw, are occupied by Tamils, some 700,000 in number, probably immigrants originally from the neighbouring continent. They adhere to the Brahminical faith. Both of them practise, in addition, the devil-worship of South India. Others of the human family are also to be found in the island—the descendants of the Portuguese and Dutch, of mixed blood, usually called Burghers, the former much degraded, the latter often wealthy and respectable; Malays, Mohammedans by faith, imported into the island by the Dutch as mercenaries; and the busy Moormen, the hawkers and pedlars of the East, often also engaged in handicrafts, in religion Mohammedan, in language Tamil, probably the descendants of Arabs, who conquered several Indian sea-ports in the eleventh and twelfth centuries, and intermarried with the women of their adopted country. The central part is almost uninhabited. In some of the

forests and inaccessible mountain tracts are found naked roving tribes, who live by hunting, named Veddahs or Beddahs, who are ignorant of the simplest elements of civilization. There is good reason to suppose that they are descendants of the primeval inhabitants of Ceylon, who were driven back into the hills by stronger races of invaders.

The past history of Ceylon is full of the records of invasions following one after the other, in which the people of India, Moors, and Malays have all taken a part, to be followed in due course by the Portuguese, Dutch, and English. Without accepting all the mythical and legendary stories of the "Ramāyana," one of the favourite epic poems of the Hindus, commemorating the conquest of Ceylon by Rama at the head of an army of monkeys, reference may be made to it as showing the early period at which invading hosts set forth from India in order to subdue the island of Lanka; for there is reason to believe that the "Ramayana" was written two centuries, at least, before the Christian Era, and the conquest to which it refers probably took place some time before. Be this as it may, there is little reason to doubt that the founder of the royal dynasty which governed Ceylon, in whole or in part, for some 2300 years, was Wijaya, the son of a king of Bengal, who, on being driven from his home by his father, proceeded with a band of followers to Ceylon, where he effected a settlement (543 B.C.), and shortly afterwards established his supremacy. During the reign of one of his successors named Tisso, nearly 300 years before Christ, Buddhism became the State religion of Ceylon. Passing rapidly on to the close of the fourth century of our era, we have the testimony of the intelligent Buddhist Chinese pilgrim Fattian that at that time Anuradhapura, the capital and seat of government, contained fine wide streets, with spacious, handsome dwelling-houses and magnificent public buildings, while there were traces on every side of an orderly and enlightened administration. The Egyptian merchant who afterwards became a monk, Cosmos Indicopteustes, and who traded in the Red Sea about A.D. 560, mentions a very extensive trade as being carried on between Ceylon and China on one side, and Ceylon and the Persian Gulf on the other. Still later, in the twelfth century of our era, the reigning King Prakoma (1169—1186) was powerful enough to invade Cambodia, and to dictate at the capital, Camboya, terms by which the country became tributary to Ceylon. Another invading expedition, sent to the west coast of the continent of India, and which landed at Tellicherry, was no less successful; but after the death of this sovereign the history of Ceylon was one of rapid retrogression, so that when the Portuguese, under Don Lorenzo d'Almeida, first appeared at Colombo in 1505, it did not take them long to subdue the maritime provinces of Ceylon. They brought in with them Romanism, which found many adherents among the pliable Singhalese. In A.D. 1656, the Dutch succeeded in expelling the previous rulers, and, after a century of warfare, established their supremacy over the natives, and proceeded to enforce, by heavy disabilities, a general profession of Protestant Christianity. Many heathen temples, especially in the north of the island, were demolished; the erection of new ones was prohibited; and, unless registered in the Baptismal Roll, no native possessed a secure title to land, nor could he obtain Government employment. This attempt to promote the Gospel by measures utterly alien to its spirit, produced, as might have been expected, an outward conformity to Christianity with a secret adherence to Buddhism and Brahminism—all the more resolute because it was stimulated by persecution. Missionaries find to this day that the duplicity and false profession engendered by this mistaken system are most grievous impediments to the spread of vital godliness in their congregations. In 1796 the Dutch were superseded by the English, who at once repealed this coercive policy; but its evil effects still linger in the native mind.

Favoured by the inaccessible character of their mountainous country, the Kandians had succeeded, during the long period of Portuguese and Dutch domination, in maintaining their independence under the rule of their own

native kings. The Portuguese troops, sent to conquer the Kandian country, again and again perished in the attempt, or were forced to surrender at discretion. A similar result attended the first attempt of the British, in 1803, to take possession of this part of Ceylon, for, although Kandy was occupied without difficulty, the garrison left to occupy the place was afterwards surrounded by the Kandians, and by the incapacity of the commander, induced to surrender their arms, when almost all, to a man, unarmed and defenceless as they were, were cruelly butchered in cold blood by the Kaffirs in the Kandian army. It was not till 1815, when the reigning king had alienated some of his most influential subjects by his tyranny, and at the same time provoked the hostility of the British Government by his barbarous treatment of some of their subjects, merchants from the coast, that a second expedition was sent to Kandy, which resulted in the deposition of the last of the royal dynasty of Ceylon. At the same time the country was declared to be vested in the British Government. The Kandian chiefs, however, were not prepared thus to surrender their independence, and in 1817 a formidable insurrection broke out, which was only entirely suppressed in the following year, when the British succeeded in capturing the Dalada relic, or the sacred tooth of Buddha, which the Singhalese regard not only as the most precious thing in the world, but as the safeguard of the country. It is worthy of passing notice that this insurrection was no sooner suppressed than, by the advice of the then governor of the Island, Sir Robert Brownrigg, Kandy was occupied as a Mission station, so that the messengers of the Gospel of peace followed in the train of our conquering force. From that day the work has not only been carried on without let or hindrance, but has been so extended and developed that Kandy has now three Native congregations under Native pastors, and has become the centre of two distinct itinerating Missions, one for the Singhalese and the other for the Tamil coolies or labourers, who are working in considerable numbers on the coffee plantations.

The Church Missionary Society proposed to itself Ceylon as a Mission field as early as 1801. The circumstances that had induced so extensive a profession of Christianity, during the domination of the Dutch, were not fully known ; and, India being then closed against Missionaries, it seemed not only important to watch over these large bodies of Native Christians, but it was also hoped that the island might prove a basis of operations for the whole East. If further knowledge has modified these expectations, it has not taught us to despair of raising up these our heathen fellow-subjects. The projected Mission was not commenced among them till 1817. Our own statistics show that the labour bestowed has not been in vain. There has been of late years a steady, if not a rapid increase of communicants, and the congregations in connexion with the Church Missionary Society, numbering 6000 souls, contribute for Mission purposes a sum ranging from 1300*l.* to 1450*l.* a year. The Native Church is gradually extending and consolidating. The Native clergymen are ten in number. Five of these are pastors to Singhalese, and four to Tamil congregations, and are supported from Native Church funds, formed partly by Native contributions, and partly by an annually diminishing grant from the Society. The tenth being engaged in evangelistic work among the Tamil coolies, is more directly an agent of the Society.

In Colombo, the capital of the island and the seat of Government, a mission church was opened in 1853, providing services each Sunday in English, Singhalese, and Tamil. Not only is a considerable sum thus raised through the English congregation on behalf of the Mission, but a powerful interest is being awakened in the work, with a deeper sense of responsibility towards the heathen around. The European and Burgher residents of the island contribute liberally to the various objects of the Mission.

There are two institutions in the island for training agents for Missionary service; one for the Singhalese is at Cotta, the other for the Tamils is at Copay, in the Jaffna Peninsula. During the last few years very marked

progress has been made in extending education, and the pupils in the Mission Schools of the Society number 9500. The expense of these schools is largely met by grants-in-aid from the Government, which pays according to results, so that the large amount of these grants is a good test of the efficiency of the schools. Here, as in other Mission-fields, boarding-schools have proved valuable agencies for the training of the young of both sexes. Another institution of sufficient importance to deserve special notice is the Kandy Collegiate School, now called Trinity College, Kandy, established for the purpose of imparting higher education to the sons of chiefs and young men of the upper classes. This school was first opened in 1857, but was closed after six years because it failed to attract in any great numbers those for whose special benefit it was commenced; but of late years there has been a growing desire for education among those who were formerly indifferent, as shown by the satisfactory attendance since the re-opening of the institution in 1871. The pupils have made satisfactory progress in their studies, and the religious aspect of the school is promising.

As already mentioned, Kandy is the head-quarters of an itinerating Mission for the benefit of the Singhalese. This agency, first established in 1853, has extended its operations far and wide, and now includes among its numerous out-stations the ancient capital of Anuradhapura, in the midst of the ruins of which, attesting its former magnificence, stands the famous bo-tree, or *ficus religiosa*, which the first Buddhist Missionaries planted some two thousand years ago, giving out that it was a branch of the holy tree under which the founder of their faith had attained his Buddhaship.

The greater part of the labour required on the coffee estates of Ceylon is furnished from Southern India. It is calculated that some 70,000 Tamil coolies come over yearly to the Kandian districts, and that about 54,000 return annually to India. The Tamil Cooly Mission was started for their special benefit in 1855, and furnishes the Native Church of Tinnevelly a suitable field for the display of a missionary spirit, for it is called upon to supply a staff of some thirty catechists, and double that number of schoolmasters, whose salaries are paid by the proprietors of the coffee plantations. Under the superintendence of European Missionaries, these catechists give systematic visitation and instruction to the labourers on the various coffee estates. In this way, apart from those who have returned to India, there have been gathered out from these Tamil coolies congregations now numbering some 1600 souls.

The Society for the Propagation of the Gospel, the Wesleyan Missionary Society, and the Baptist Missionary Society are also labouring in Ceylon; and in Jaffna, the American Board of Foreign Missions (Boston).

CHRONOLOGICAL STATISTICS.

Singhalese Mission.	Tamil Mission.
1818 . . . . Kandy.	1818 . . . . Nellore.
1819 . . . . Baddagama.	1842 . . . . Chundicully.
1822 . . . . Cotta.	1847 . . . . Copay.
1850 . . . . Colombo.	1850 . . . . Colombo.
1853 . . . . Kandy Itinerancy.	1855 . . . . Cooly Mission.

	1818	1828	1838	1848	1858	1868	1878
European Missionaries . .	4	10	8	10	10	11	14
Native Clergy	..	..	..	3	2	7	10
Native Agents	..	45	81	131	183	193	378
Native Christian Adherents*	..	..	..	..	..	..	6037
Communicants	..	29	120	322	440	724	1446
Schools	..	36	55	76	107	107	255
Scholars	..	1216	1880	2535	3467	3728	9571

* Returns were not made of the Native Christian Adherents until the last few years.

THE
SEYCHELLE ISLANDS
English Miles
Praslin
La Digue
Silhouette
Mahe
I. Plate
Isle Red I.
Cote du Mare
C. Malheureux
Grande Baie
Grande Rivière
Pt. aux Sables
Grand Port
Pt. aux Piments
Pt. du Diable
Pt. de la Fourche
Pt. de la Rivière Noire
Pt. aux Feuilles
Pt. du Tamarin
Pt. de la Rivière Noire
Pt. de la Grande Rivière
Pt. aux Roches Noires
Pt. aux Sables
Pt. du Diable
Pt. de la Fourche
Pt. de la Rivière Noire
Pt. du Tamarin
Pt. de la Rivière Noire

MAURITIUS MISSION.

THE small Island of Mauritius lies just within the southern tropic. It contains an area of 708 English square miles, and is therefore a little larger than the county of Herts. It is a most picturesque and romantic-looking island; the land, broken by hill and dale, ascends from the coast to the interior, where are extensive table-lands of different elevations, forming the districts of Moka and Plaines Wilhelms. There are three principal chains of mountains rising in height from 1800 to 2800 feet above the sea level, and these are mostly covered with timber, bare rock appearing only at the summit. The peak known as Pieter Both, rising above Crêve Cœur, is very striking from its marked fantastic shape. The total population, according to a census taken 31st Dec. 1875, is 344,602; and that of the capital of the island, Port Louis, is about 66,000. Although Mauritius has suffered from severe epidemics, this was due in great measure to want of proper sanitary arrangements; and the climate, on the whole, is healthy. The soil in many parts is rich.

The island was uninhabited when discovered by the Portuguese in 1505, and it was not till 1598, when it passed into the hands of the Dutch, that the name Mauritius was given to it in honour of Prince Maurice. It became the occasional resort of pirates and adventurers, till regularly colonized by the Dutch in 1644. In 1712 they abandoned its occupation, and in 1721 the French took possession of it, and peopled it from their colony in the neighbouring Isle of Bourbon. Its geographical position between India and the Cape made it of much importance to their East-Indian trade; and the introduction soon after of the sugar-cane, cultivated by a large slave population, greatly augmented its value. In 1810, the island was captured by Great Britain, and it has ever since formed part of our Colonial Empire.

Mauritius has a number of small dependencies, having a superficies of 350 square miles, and a population of about 14,000. Of these, some 11,000 are in the Seychelles Islands, of which the principal, Mahé, is about 915 miles distant from Port Louis, and about 1000 miles from the coast of East Africa.

In 1834, slavery was abolished in Mauritius, and about 90,000 slaves were emancipated. A demand which has since sprung up for more labour has been met by the promotion of the free emigration of Coolies, or hired labourers (*cooly* is a Tamil word, meaning "wages,") from various parts of India. They usually return to their native land with their savings, after periods of service from five to ten years, but a considerable number have preferred to remain in the colony, making it their future home. These Coolies, numbering 236,535, according to the census of 1875, have been chiefly drawn from the hill-tribes of Bengal and Orissa, the rest from the Tamil and Telugu people of the South Coast, with a considerable sprinkling, increasing of late years, of Natives coming from Behar, the North-West Provinces, and the Punjab. As the stream of immigration from Hindustan still flows freely at an average rate of some five thousand a year, the island in this aspect may be regarded as a missionary outpost of India.

In 1854, the Rev. Vincent W. Ryan was appointed first Bishop of Mauritius, and in the same year one of the Society's Missionaries, the late Rev. David Fenn, visited the island from India for the restoration of his health; and having found how readily these immigrants listened to the preaching of the Gospel, strongly urged the commencement of an effort similar to that which was just being initiated among a similar class in the Kandian District of Ceylon. For this work, missionaries have been found, whose state of health had terminated their labours in India, but to whom a providential opening has been thus afforded of prolonging their services in a more favourable climate among people with whose language, religion, and habits they are already familiar.

The Mission has been much indebted to the cordial and energetic encouragement of the first Bishop, as well as of his successors, Bishops Hatchard, Huxtable, and Royston. Dr. P. S. Royston, the present Bishop, was formerly Secretary to the Madras Corresponding Committee of the C.M.S.

The Missionaries in Mauritius have greatly aided the authorities from time

to time in the work of imparting elementary education to the Indians; and when, some years ago, the Governor of the island (the late Sir W. Stevenson) founded an orphan asylum at Powder Mills, he invited the Rev. P. Ansorgé to undertake its management, and during the two years he remained in charge, he established a system which, as regards its main features, is still in force. A large proportion of its former pupils are now to be found in various parts of the island, respectable and respected by all who know them, earning a comfortable livelihood either as teachers or skilful mechanics. In the same way much good is being done by the Mission boarding-schools.

The Native Christians connected with the Church Missionary Society in Mauritius now number 1200 souls; but, in addition to these, some have died in the faith, and a good many have returned to India to carry, it may be hoped, into many remote villages the good seed of the kingdom. Three Native clergymen are employed, one Bengali and two Tamil.

Apart from the Indian element of the population, which predominates, the tide of immigration has set into Mauritius from other countries, but in smaller streams, and there is a motley population of Africans, Malagasies, Singhalese, Arabs, Malays, and Chinese, which last numbered 2287 at the recent census. Of the Africans and Malagasies, most have been settled so long in the island that they now speak Creole or a corrupt form of French.

In the Seychelles Islands the Africans predominate, some 2500 liberated slaves having been landed at different times at Mahé by the ships of the squadron engaged in suppressing the East African slave trade. Commiserating their spiritual destitution, Bishop Royston and others made strong appeals in their behalf, in response to which the Church Missionary Society established a Mission at Mahé in 1874. An Industrial Institution has been established upon land situated on a mountain some 2000 feet high, and here some sixty young negroes, the children of liberated slaves, are receiving Christian instruction and industrial training.

Both in the Seychelles and in Mauritius a large proportion of the planters are Roman Catholics, and although they have usually treated the Protestant Missionaries with consideration, it is only natural that their sympathy and support should be chiefly given to the Romanist priests and teachers, who, of late years, have occupied the islands in great force. In this aspect the work carried on among the coolies presents greater difficulties in Mauritius than in Ceylon.

From 1863 to 1873 the Society had also, connected with the Mauritius Mission, a Mission in Madagascar. When, on the death of Queen Ranavalona in 1861, the wonderful spread of the Gospel among the Malagasies during the long night of persecution was presented to the astonished gaze of Christendom, the London Missionary Society invited the C.M.S. to share in the work of evangelization by occupying the northern and eastern coasts. Some 300 converts were the result of the ten years' work. In 1874, our three Missionaries were all away in consequence of ill-health; and the altered circumstances of missionary work in the Island rendering it difficult for the C.M.S. to continue the Mission without seeming to transgress its rule of non-interference with the fields of other Societies, the Committee determined to retire altogether.

CHRONOLOGICAL STATISTICS.

	1856.	1862.	1866.	1873.	1878.
European Missionaries . .	1	2	3	3	6
Native Clergy	..	..	1	1	3
Native Agents	..	6	9	16	22
Native Christians	..	236	487	807	1201
Communicants	..	32	72	170	245
Schools	..	3	6	5	10
Scholars	..	270	410	150	452

MAP OF C

100°
105°
110°
115°
40°
35°
30°
25°
20°
MONGOLIA
CHINA
Peiho R.
Inshan
Ordos
Hwang Ho
Ning-hia
Yu-lin
Pauting
TAI YUEN
Fun-chan
Shun-Shan
Lo-yan
Chang-teh
Tatung
PEKING
Ching-ting
Wei-ning
Ping-yang
Han-chung
Ching-ngan
Yung-ning
Yung-tsiang
Pu-chau
Ho-nan
KAI-FUNG
HONAN
Yung-chau
Sian
Ichang
King-chau
Han-kau
Sha-sze
WU-CHANG
Shun-fu
Chang-ling
Su-chau
Chang-teh
Yung-ting
Kia-kiang
Kwang-sin
CHANG-SHA
Siang-chu
Szenan
KWEI-CHAU
Yuen-chau
Tung-chau
Pau-king
Beng-chau
Yung-chau
Shau-chau
Ping-le
Wu-chan
KWANG-SI
Sz-ngan
KWANG-TUNG
CANTON
Chau-chau
Swatau
Kao Bang
Thai Nguyen
Kwang-yen
Hien-chau
Macao
Hong Kong
Francian I
TONG-KING
Thanh Hoa
Thanh Hoa Noi
Luang Phrabang
Paklaye
Vieng-chan
Me Kong
SIAM
Tong-King Gulf
HAI-NAN
Gulong
Momein
Shun-ning
Chun-kiang
Lan-gan
Puth
Nan-lung
Nan-ning
Yen-tang

A AND JAPAN

Stanford's Geographical Estabt 55 Charing Cross

CHINA.

CHINA proper, the compact area of "the eighteen provinces," as the Chinese often call it, represented in our map, contains some 1,300,000 square miles, or eleven times the extent of Great Britain. We cannot speak so definitely of its population, since estimates by not incompetent persons range from 150,000,000 to more than 400,000,000. Perhaps 320,000,000 may be given as an approximation to the truth. This is the number given in an outline map of China issued by the London Relief Committee in connexion with the late terrible famine in the northern provinces of China, and passed under the eyes of some of those best able to judge, including Sir Thomas Wade, K.C.B., British Ambassador at Peking. Intelligent Chinese say that no complete census has been taken since the end of the last century. Even at the lowest estimate, the Chinese nation is without a rival for multitude, when it is recollected that they are nearly all of one race, with but one written language and literature.

Beyond the limits of the eighteen provinces the sway of the Chinese Emperor extends, with greater or less vigour, to regions of nearly double their extent, but adding a *comparatively* small number to the roll of his subjects. These are Manchow and Mongol Tartary, with some minor subdivisions of Central Asia; Thibet; and, in a looser feudal relation, Korea on the north, and the kingdoms of the Cochin Chinese peninsula on the south.

Chinese history, so far as it rests on documents, is not now thought to ascend much above the eighth century B.C. Even so, the nation is hardly less remarkable for its antiquity than for its population, governed as it has been thus for twenty-five centuries for the most part by native dynasties, the first principles of civilization recognized and not seldom highly developed, its area meantime greatly increased, and never permanently dismembered.

In the eighth century B.C., the throne was occupied by the family of Chow, seated there, according to popular history, already four centuries earlier than that, and destined to retain the sovereignty till about 250 B.C. Two famous dynasties, those of Hia and Shang, had held it in the earlier ages, subsequent to the reigns of the reputed founders of the Empire, and fathers of agriculture, letters, and the arts. Of these two dynasties, the earlier, Hia, took its rise from Yu, the beneficent engineer and civilizer who relieved northern China from the waters of a great deluge, and reduced to order the various races which gradually helped to form the Chinese nation. "The Tribute of Yu," a kind of Domesday Book of the then realm, is included in the Historical Canon, said to have been edited by Confucius.

Under the Chow, B.C. 551, was born Confucius, and in B.C. 372, Mencius, the two practical philosophers to whom China probably owes, under God, in no small degree, the permanence of her social and political frame. On the other hand, her special reluctance to adapt herself to an altered world, in which "Barbarians" from beyond seas venture to deal with her on equal terms, is perhaps due to the excessive love of antiquity and precedent which those great teachers encouraged.

The Chow family gave place to the Tsin about 250 B.C. The head of the Tsin family is famous as the builder of the Great Wall, and as the would-be exterminator of the learned class and the Confucian political system. The Confucian Books and the Wall of China remain as memorials of his impotence and his power. Of the succeeding dynasties, the Han (B.C. 206—A.D. 220), the Tang (A.D. 608—905), and the Sung (A.D. 960—1278), are famous in China as periods of political extension, or of literary and philosophical activity. An Emperor of the Han introduced Buddhism from India, not long after the Advent of our blessed Lord. So that the dynasty which first promulgated Confucianism as the Creed of the State, fostered also the foreign and heterodox system which is its aversion. The poets, scholars, and philosophers of the two other dynasties are still models of taste and scientific orthodoxy; and the expositors of the Confucian text under the Sung have ever since exercised a powerful influence in favour of a materialistic theory of the universe.

The first foreign dynasty that ruled over all China was that of the Mongols, founded by Kublai, A.D. 1280. It gave place, after barely sixty years, to the Chinese house of Ming, who ruled for three hundred years. They fell at last through their own incapacity, and were replaced by the Manchow family of Ts'ing (A.D. 1644), who are still on the throne. During all these changes of dynasties, there has been little change in the condition or habits of the people, and the system of rule has remained much the same, including in its policy jealous exclusion of foreigners.

Three widespread creeds co-exist in China, viz., Confucianism, Taouism, and Buddhism. The numbers of their several adherents cannot be accurately estimated, as they are frequently all of them professed by the same individual. When Confucius, who founded the system which bears his name, was asked by a disciple about death, his reply was, "While you do not know life, what can you know about death?" He maintained the same reticence regarding the relations of man to God, all reference to whom as a personal Being he usually omitted, preferring to speak of the Majesty of Heaven. His system, then, is a morality rather than a religion, not attempting to solve any of the problems of the invisible world, but limiting its teaching to the duties of a virtuous citizen, neighbour, and relative. It is summed up in "the three relations and five constant duties"—the relation of prince and subject, father and son, and husband and wife, with the obligations flowing from them, and moral qualities inherent in all, of benevolence, uprightness, decorum, knowledge, and faithfulness. The worship of the ancestral tablet, which bears the name of deceased progenitors, and thus keeps alive their memory—a custom which Confucius found already in existence and embodied in his ritual—is the only strictly religious observance to which the people of China are obliged by Confucianism.

Taouism, the second creed of this people, was founded by Laou-tsze, who was a contemporary of Confucius, and is occupied with speculations about the unseen powers and the human soul. It is a system of materialism. The human soul is regarded as the essence or elementary substance of the body, a vapour which escapes at death. The stars are divine: the five great planets being, in like manner, the essences of the five elements of our globe—Mercury, of water; Venus, of metal; Mars, of fire; Jupiter, of wood; and Saturn, of earth. There are also sea-gods, river-gods, gods of thunder and lightning, generally symbolized by a dragon. The state-gods of China, chief of whom is Kwan-te, the God of War, are also among the deities of his creed. Taouism deals with astrology and alchemy as part of its religious system; and its priests are now practically degraded into quacks and conjurors, living by the sale of charms to the ignorant.

It remains only to refer to Buddhism, or the religion of Fo (as Buddha is called in China), the third and most extended creed of the Chinese.

The following account of Buddha or the Buddha—the Enlightened One—has been gathered by M. de St. Hilaire from a variety of writings which modern research has made available:—The founder of Buddhism was born in India about 622 B.C., at a city called Kapila Vastu, at the foot of the Nepâl mountains. His father, the king of the country belonging to the Kshatrya or military caste, was of the family of the Sakyas and the clan of the Gautamas, and this explains why his son was called Sakya Muni, Sakya the Monk, and also Gautama, although his original name seems to have been Siddharta. The problems of life and death were, from an early age, subjects on which he loved to meditate, and the sight, on various occasions, of a decrepit old man, of one dying of fever and overcome by the fear of death, and of a corpse carried to burial, set him thinking how to escape from the miseries and the fear of old age, disease, and death. Stirred by the example of a religious mendicant whom he met, he commenced a course of asceticism, subjecting himself to the most rigorous penances; but, after six years, he came to the conclusion that asceticism was a mistake, and that austerities were useless. But he still continued his meditations, and at last imagined that he had acquired the

true knowledge which discloses the cause and thereby destroys the fear of all the changes inherent in life. He then travelled over India, making converts wherever he went—some of them, like his father, men of rank and position. The Brahmins naturally opposed his teaching, which denounced their system of caste, their hereditary hierarchy, and the religious and sacred despotism which they had established. When he died, at a great age, he left a number of followers who were animated with his own spirit of proselytism, and so rapidly did the faith spread that in the reign of Asoka (319 B.C.), it was declared to be the State religion of North India. This king was very zealous for the propagation of Buddhism, and the result of a synod, convened in the seventeenth year of his reign, was the despatch of missionaries to the Mahratta country, Kashmir, the Himalayan regions bordering thereupon, and ultimately to Burmah, Ceylon, and China. Living memorials of their triumphs in these foreign fields are to be found in the millions who have adopted their tenets; while the rock-cut temples and other buildings are no less permanent monuments of their success in India. It has been often stated that Buddhism maintained its supremacy in Hindostan for a thousand years; and although this cannot be ascertained with any certainty, the published accounts of two Chinese Buddhist pilgrims who visited India have thrown some light upon the subject. When the first of these, Fahian, was in India (A.D. 399—414) he found that Buddhism prevailed largely, and had supplanted Brahminism in Benares, Muttra, and other places now regarded as most sacred by the Hindus. A couple of centuries later (629—645) came the second Chinese pilgrim, Hioun Tsang, and although Buddhism still flourished, it was rapidly decaying, and in another century it had practically ceased to exist in India proper.

These losses, however, in Hindustan were more than made up by gains in other lands. In A.D. 65 the Emperor Ming-te was led by a dream to introduce Buddhism into China; and although, in subsequent reigns, it was alternately favoured and persecuted, it was thenceforward permanently rooted in the extensive dependencies of this vast and populous empire.

The Buddhists of different countries differ in many particulars from each other; thus, southern Buddhism, as it is called, which is found fully developed in Ceylon, denies altogether the being of God; while northern Buddhism, professed with modifications from its seat in Nepâl throughout Central Asia, and in China and Japan, though worshipping no God, *eo nomine*, shows, in certain observances and tenets, its impatience alike of the atheism and the *Nirvana* of the more philosophical section. Buddha regarded the universe as a mere fleeting illusion, without reality. Life is for man but sorrow, misery, and trouble, for which death will bring no relief, because, holding, as the Buddhist does, the doctrine of the transmigration of souls, he does not know whether his next stage of existence may not be one of greater suffering. The only effectual deliverance is, according to Buddha, by attaining to Nirvana—that is, in fact, utter annihilation. As it is misery to exist, not to exist must be felicity.

Much of Buddhist teaching consists of rules as to the attainment of Nirvana. Among eight requisites which are prescribed, one is right obedience to the precepts of the Buddhist law. On the whole, their moral code, regarded abstractedly, is one of the purest in the world, for not only does it forbid the practice of grosser sins and the more common vices, but it enjoins the exercise of such virtues as forgiveness of injuries, contentment, humility, and patience. It may also be urged in favour of Buddhism that its triumphs have been won, not by the sword, but by the zeal and self-denying labours of its missionaries; but, at the same time, one cause of its rapid progress, doubtless, has been that it has adopted without scruple parts of those religions with which it has come in contact. Thus, in India, it became in some points assimilated with Brahminism. In China it allows the worship of ancestors and of good and evil spirits. In Tibet the poorer classes, with the sanction of the Lamas, make offerings to the genii of the rivers, woods, hills, &c. The modern Buddhist ceremonial bears so many striking resemblances

to that of mediæval Christianity that it is impossible not to suspect a certain amount of interdependence in this respect between the two systems. Buddhism has in fact adopted certain Romish myths ; and, on the other hand, the legend of St. Josaphat, a Romish Saint, is identical with the Buddhist story of Siddharta. Buddhist temples contain images or statues, and sometimes relics of the founder of their faith and of some of his followers, who, like him, having attained to Nirvana, are ranked among the Buddhas, and to whom offerings are presented. In China the principal statues are usually three in number and of colossal size, and to each a different sphere of influence is allotted. St. Paul, in a few words, described the Buddhists when he spoke of those "who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever."

There is also a considerable population of Mohammedans within the Eighteen Provinces, besides whole tribes of Chinese Tartars who profess Islam.

The Missionaries of the Nestorian Church at an early date brought the Gospel to China ; and a monument found at Si-ngan-fu, in the province of Shensi, records that towards the close of the seventh century "the illustrious religion had spread itself in every direction, and temples were in a hundred cities." After this the Nestorians fell into disfavour with the Court ; but when Marco Polo visited China, he found two new churches had been built at Chin-kiang-fu in 1278, while he saw an older church at Kinsai, now known as Hang-chow ; but their work, which was then languishing, was finally extinguished under the persecution directed against them by the Ming dynasty.

The Roman Catholic Missions were commenced in the reign of Kublai Khan, towards the close of the thirteenth century, and at one time their representatives exercised a marked influence in the Imperial Court. Their numbers are estimated at about 400,000, widely spread over the different provinces of the empire, in which a large staff of European Missionaries are labouring for the spread of their tenets.

Protestant Missions in China may be said to date from the 4th of September, 1807, on which day Dr. Robert Morrison arrived at the island of Macao. In 1836, the Church Missionary Society sent a pioneer Missionary to the confines of the empire ; but China was not then open. In 1842, a war with England, originating in disputes with reference to the opium-trade, was brought to a close, the Chinese paying the cost of the war, 27,000,000*l.* sterling, ratifying the cession of Hong Kong to the British, and opening five ports—Shanghae, Ningpo, Fuh-chow, Amoy, and Canton—to foreigners. At this juncture an anonymous donor, who wished to be known only under the signature of Ἐλαχιστοτέρος, "Less than the least," gave 6000*l.* Consols to the Society for the commencement of a Chinese Mission.

An important impulse was given to missionary operations in China by the Treaty of Tientsin in 1858, and the Convention of Peking in 1860. Missionaries could now reside in Peking, and travel throughout China ; and at the same time nine other places of importance (in addition to the first five treaty ports) —viz., New-chwang, Tien-tsin, and Chefoo, in the north ; Hankow, Kiukiang, and Chin-kiang, on the Yang-tse-kiang ; Taiwan and Takao in Formosa ; and Swatow in the south,—were thrown open for the residence of foreigners. By a convention made in 1876, the Chinese Government consented to open, on the 1st February, 1877, four new treaty ports, viz., Pak-hoi, on the coast of Kwang-tung ; Wan-chow, on the sea-coast between Fuh-chow and Ningpo ; the river port of Wuhu, fifty-five miles above Nanking, on the lower Yang-tse ; and Ichang, on the upper part of the same noble river, some nine hundred miles inland, in the very heart and centre of China. Including Peking and Hong Kong, there are now not less than twenty great centres to which Europeans have access by treaty, and from these the Gospel can be carried with facility to the maritime provinces of China, and to those inland provinces which can be reached from the Yang-tse-kiang.

The Church Missionary Society is now in occupation of seven important centres, viz., Hong Kong, in the south ; Fuh-Chow, in the Province of Fuh-

Kien ; Ningpo, Shaou-hing, and Hang-chow, in the Province of Che-Kiang ; Shanghai ; and Peking, in the far north. The Missions in Fuh-Kien and Che-Kiang, in which there has been much blessing, are reviewed in separate articles. At Hong Kong, Shanghai, and Peking, the progress has been slower ; but at the former place there is a congregation of 120 souls, with an experienced Native pastor, and in North China it may be with good reason hoped that the recent terrible famine will, as in South India, have softened the hearts of the people towards the religion of those who have been their best friends in the hour of need.

Missionary work in China is much hindered by the bitter dislike of foreigners entertained by the Mandarins and *literati* generally. As of old, however, while the learned and those in authority reject the Gospel message with scorn, the common people often hear it gladly. But to reach those teeming millions a numerous and devoted Native agency is needed. In Fuh-Kien especially, considerable progress has been made in providing this agency, a very large number of teachers and evangelists being employed. Eleven Chinamen altogether have been ordained in connexion with the C.M.S. Missions, of whom eight are still labouring.

The C.M.S. has relatively a smaller share of the missionary work in China than in most of its other fields of labour. The London Missionary Society, the English Presbyterian Church, and the various American Societies, have also well occupied the field ; and the China Inland Mission employs an extensive agency. The S.P.G., the Baptists, and two or three Methodist denominations, are also at work ; and likewise the Basle and Rhenish Societies. Altogether there are about 240 missionaries labouring in China, besides some 60 ladies (not reckoning Missonaries' wives). The total number of Chinese Protestant Christians is probably 40,000.

LANGUAGE.—Though the Chinese have *many spoken* dialects, they have but *one written* language. Their word-signs are a development of hieroglyphics, or picture-writing. They are symbolic rather than phonetic, representing things and ideas, not sounds ; just as the inhabitants of Europe, though speaking different tongues, and unable to understand each other's speech, can all read and comprehend the numerals, 1, 2, 3, 4, &c. ; all attaching the same meaning to the figures, though each calling them by different names. The Bible and Prayer-Book have been translated into the Mandarin, or Court Dialect, and published in the Chinese character ; and considerable progress has been made in the translation of the Scriptures, portions of the Prayer-Book, and other religious and educational literature, into the local dialects of several of the maritime provinces, each a country in itself. The labours of the Church Missionary Society's agents at Ningpo deserve herein special notice.

CHRONOLOGICAL STATISTICS.

1836. Exploratory visit of Mr. E. B. Squire.
1845. Shanghae.
1867. Relinquished.
1870. Re-occupied.
1848. Ningpo (Tsong-gyiao, Z-ky'i, Sanpoh, and Eastern Lake districts, with other out-stations).
1850. Fuh-chow (Lo-nguong, Ning-taik, Ku-cheng, and other out-stations).
1859. Hang-chow (relinquished the same year, and re-occupied in 1865).
1862. Hong Kong.
1863. Peking.
1870. Shaou-hing.

	1845	1850	1855	1860	1865	1870	1875	1878
European Missionaries.	2	7	10	8	11	17	15	18
Native Clergy	..	..	..	..	2	2	2	8
Native Agents . . .	..	..	2	9	14	55	54	155
Native Christians . .	..	..	60	111	384	853	1991	3216
Communicants . . .	..	..	8	69	143	437	781	1218
Schools	..	2	4	6	6	19	16	37
Scholars.	..	35	135	138	93	316	371	778

CHE-KIANG MISSION.

THE Province of Che-kiang is situated in the centre of the eastern coast of China. It is bounded on the north by the province of Kiangsu, on the west by Ngan-hwei and Kiang-si, on the south by Fuh-kien, and on the east by the sea. It is the smallest of the eighteen provinces, and yet one of the most populous, the area being 39,150 square miles (= England with the six northern counties cut off), and the estimated population twenty-six millions.

This province contains water-ways of great extent and importance. The country round Ningpo and Shaou-hing is accessible almost everywhere to an itinerating missionary traversing in a boat the countless canals. The southern and south-western districts are hilly, and travelling must be performed chiefly on foot or in sedan-chairs. The great river Tsien-tang, fifteen miles wide at its mouth, and fully two as it sweeps past the walls of Hang-chow, is the same which, as the Crooked River (Che-kiang), gives a name to the whole province. Its upper waters furnish means of communication with several other provinces.

The hills of Che-kiang, though not so lofty and extensive as those of Fuh-kien, yet rise to the height of 3000 feet above the sea, and are every winter occasionally covered with snow.

The temperature ranges from 10° or 20° of frost in winter to tropical heat in summer. During June, July, and August, the average temperature in the coolest rooms is little below 90°, and it sometimes rises to 100°. Hang-chow is healthier than the rice-plains near Ningpo, where ague, fever, and dysentery are common, attacking natives and foreigners alike.

"The province of Che-kiang," writes Milne in his interesting *Life in China*, "has from olden times been the theatre upon which some of the principal acts in Chinese history have been performed." The Ningpo river, eighty *li* above the city, bears the name now of Yaou, now of Shun, the two semi-mythical patriarch-emperors of four thousand years ago. Shun, the Cincinnatus of China, called from the fields to reign, is said to have ploughed his father's acres with an elephant not far from the city of Yu-yaou, forty miles west of Ningpo; whilst two or three miles outside the walls of Shaou-hing stands the tomb of the Emperor Yu, "the Chinese Noah," as some call him, who is said to have subdued the deluge which inundated China at that time. Indeed, in this respect, Che-kiang may be considered China of the Chinese.

Hang-chow, a city twelve miles in circuit, exclusive of great suburbs, is the seat of the provincial government, and a place of considerable industry and trade. In the 12th and 13th centuries it was for 150 years capital of Southern China and the Imperial seat of the Sung family, who at the end of that period were dethroned by the Mongol dynasty already established in Peking. Some traces still remain of the imperial splendour described by Marco Polo, who visited Hang-chow as an envoy of the Mongol sovereign soon after its conquest.

Mr. Milne gives extracts from Chinese official documents descriptive of the characteristics of the population. To mention those only of the districts in which at present the Church Missionary Society is labouring: "The natives of the Ningpo department are given to the cultivation of fields or letters. The people of Shaou-hing are diligent, frugal, and fond of learning. Hang-chow is famous for having all the greatest as well as the dearest curiosities in the world. Merchants from all quarters flock thither. The manners of its people are polished, and their education is of the first stamp. It has crowds of *literati*." This last remark is illustrated by the fact that at the examination for the second degree twice every three years, at which some ninety degrees are competed for, from 10,000 to 13,000 graduates assemble at Hang-chow.

The chief products of Che-kiang are rice, green tea, and silk—the first in the great plains round Shaou-hing and Ningpo, the second in the mountains, and the third everywhere, but especially in the Huchau department. Cotton is grown largely on the margin of Hang-chow bay; tobacco in several

CHE-KIANG

119°
120°
121°
122°
32°
31°
30°
29°
28°
CHE-KIANG
NGAN HWEI
KIANG SU
FUH-KIEN
NANKING
SU-CHAU
SHANGHAI
HANG-CHAU
NINGPO
Tai hu (Great Lake)
Yang-tse-Kiang
Tsung Ming
Hi tei shan
Chusan
Tai-chau
Wan-chau
Yang tse Cape
Gutzlaff I.
Rugged I.
Seshan I.
Chin san
Volcano Is.
Montagu I.
Nyutin I.
Tai-chau I.
Pe-shan
Drinkwater P.
Tungsha Banks
Hangchau B.
Tai-chau B.
Wan-chau B.
Sha-pu B.
Pin-yang
Nam-ki
Sh-ki-shan
Stations of the Church Missionary Society
Out Stations
Scale of English Miles
Longitude East of Greenwich

districts; and now, alas! as widely as either, the opium-bearing poppy. Timber, particularly pine, fir, larch, and cypress, chestnut and chestnut-leaved oak, with some cabinet woods, is cut in the mountains that feed the Tsien-tang. The bamboo of many kinds is produced everywhere, and, like the timber, floated down the rivers on huge rafts. The utility of the bamboo is nowhere better recognized than in Che-kiang. Masts, scaffold-poles, water-ducts, chairs, every description of frame and basket-work, a material for paper-making and cordage, and, the young shoots, an esculent; these are some of the characters under which the people of Che-kiang make use of bamboo.

The food of the people is rice, varied and accompanied with vegetables, such as sweet potatoes, yams, taro, the turnip and carrot, peas and beans, onions and garlic, many varieties of greens, the cucumber and many of its congeners, with egg-plant and capsicums, and the shoots of two or three kinds of bamboo and a species of rush. Fish of every sort are added, including many that we reject, from ponds, rivers, and sea. The culture and capture of fish have long been established industries in China; the latter chiefly by means of nets, the spear, and the cormorant. Flesh also is eaten, of the swine, both fresh and cured, of the goat, the sheep chiefly reared in the northern section of the province, and sometimes, contrary to Chinese morality, of the cow or the buffalo. Dogs are sometimes eaten by beggars or the people of the southern provinces, but not by the natives. Fruit is plentiful, but badly ripened. It includes peaches, plums, small cherries, the loquat, arbutus, persimmon, chestnut and walnut, oranges of several varieties, lemons, and the gigantic pumelo.

The province is governed by a Lieutenant-Governor, under the Viceroy of Fuh-kien and Che-kiang, whose seat of government is at Fuh-chow. He is assisted in the affairs of the province by a Treasurer, Salt Collector, Judge, an Educational Minister, and an Imperial Chamberlain or Purveyor of Silks for the Court. Under these come the eleven Prefects of Departments (answering to English Counties), below whom again are some eighty Magistrates of Districts into which the Departments are subdivided. *Fu* or *foo* and *Hien* are the Chinese terms for "department" and "district." Each of the latter has a chief town, which in almost every case is a walled city.

Buddhism has always flourished in Che-kiang. The making of tinsel-paper for idolatrous sacrifices is a staple industry in Hang-chow; and the great monasteries of Pu-tu island, of Hang-chow, and of the mountains T'ien-t'ai and T'ien-muh in the south-eastern and south-western corners of the province are famous all over the empire.

The dialects of Che-kiang are branches, more or less distant, of the "Mandarin colloquial." That of Hang-chow city differs from the Mandarin chiefly in respect of pronunciation.

The head-quarters of the Society's work in the Che-kiang province is Ningpo, a Fu city containing with its suburbs, perhaps 400,000 inhabitants, and surrounded by a densely-populated district. Ningpo was visited in 1845 by one of the first two missionaries of the Society in China, the Rev. G. Smith, afterwards Bishop of Victoria (Hong Kong); but it was not permanently occupied till 1848, by the Revs. R. H. Cobbold and W. A. Russell. At the house taken by them, called the *Kwun-gyiao-deo*, or "Kwun Bridge-head" house, and which is still in the possession of the Mission, the first two converts were baptized, just three years afterwards.

From Ningpo, in due time, the Mission branched out into the surrounding country. The populous towns of Tsong-gyiao and Z-ky'i to the northward were occupied, and stations were planted in the rich plain of San-poh, still further north on the shores of Hang-chow Bay, and thirty miles from Ningpo. From Tsong-gyiao the Gospel was carried by a Native Christian into the Eastern Lake district, south-east of Ningpo; and at a later period Da-song, a town on the coast thirty miles in the same direction, was occupied. Tsong-tseng, in the Western Hills, is the most important of a similar group of stations on that side of the city. These, however, are all out-stations of the

Ningpo Mission. A still more important advance was the establishment of missions at Hang-chow, the capital of the province, in 1865, and at Shaou-hing, a Fu city as large as Ningpo itself, in 1870.

Both these last-named centres had been attempted before, but the Taiping rebellion had prevented a footing being gained. This great episode in modern Chinese history arose from the ambition of a man named Hung, who having, as far back as 1833, received some Christian tracts and portions of the Scriptures, probably from Dr. Morrison's convert, Liang Afah, was led by them to renounce idolatry and form a "society of worshippers of the true God." In 1847 he applied to Dr. Roberts, of Hong Kong, for baptism, but was refused. His followers, however, rapidly increased in number, and in 1850 they openly rose against the authorities; and then began the civil war which for fourteen years devastated China, and is even said to have reduced the enormous population of the empire by one half, and which was only finally put an end to by the victories of Colonel Gordon, who took the command of a contingent of the imperial army. The Taipings, as the followers of Hung were called, overran Che-kiang in 1860-4, and captured successively Shaou-hing, Ningpo, and Hang-chow. At Ningpo, which was for six months in the hands of the rebels, the persons of the Missionaries and other foreigners were respected, and their influence preserved the Native Christians from harm; but the war proved a great hindrance to missionary work.

In 1872 the senior Missionary, Mr. Russell, was consecrated Missionary Bishop for North China. One fruit of his episcopate has been the ordination of four tried and well-instructed Native catechists. Three of them are now pastors of the Ningpo, the Z-ky'i and the Kwun-hæ-we congregations respectively. Kwun-hæ-we is the principal station in the San-poh plain.

Less than two years ago, in 1877, a movement of great promise was commenced at a place called Great Valley, in the district of Chuki, sixty miles south-west of Hang-chow. A schoolmaster from Great Valley, visiting friends at Hang-chow, became acquainted with the Gospel. On his return, he communicated it to his relatives and neighbours, with the result that, in a little more than a year, in spite of keen persecution, some twenty-eight adults had been baptized and were presented to Bishop Russell for confirmation. The Hang-chow Mission has now out-stations at two places on the Tsien-t'ang river, respectively ten and thirty miles above the city; at Great Valley, reached by an affluent which washes the walls of Chuki; and amongst the north-western hills, in the district of Wu-k'ang.

Besides the Church Missionary Society, whose chief stations are at Ningpo, Shaou-hing and Hang-chow, the American Presbyterians (North and South) and Baptists have strong missionary establishments in the same cities, usually, however, working in different sections of country from ourselves. The China Inland Mission has also a large number of stations. The Reformed Wesleyans work in and near Ningpo.

(For further information see *The Story of the Che-Kiang Mission*, by the Rev. A. E. Moule. Seeleys.)

CHRONOLOGICAL STATISTICS.

1848 . . . Ningpo.
1864 . . . Hang-chow.
1870 . . . Shaou-hing.

	1848.	1855.	1860.	1865.	1870.	1875.	1878.
European Missionaries . . .	2	3	4	5	9	10	11
Native Clergy	..	..	..	..	..	..	4
Native Agents	..	..	8	10	19	24	21
Native Christians	..	60	105	300	418	455	631
Communicants	..	8	66	68	282	262	279
Schools	..	1	6	2	5	11	25
Scholars	..	58	138	37	76	136	345

FUH-KIEN

Stanford's Geog.l Estab.t 55 Charing Cross

FUH-KIEN MISSION.

FUH-KIEN is one of the smallest of the eighteen provinces into which China is divided. Its area, 53,400 square miles, is somewhat larger than that of England without Wales, and its population, which is estimated at fifteen millions, one-fifth greater. Its position may well claim for it the name of South-Eastern China, since its extensive sea-board stretches from the borders of Cheh-Kiang, one of the chief eastern provinces, to the great southern province of Kwan-Tung, while its north-west frontier is a chain of mountains, which completely cuts it off from the inland province of Kiang-si. This mountainous district includes the famous Bohea hills, on the slopes of which, as well as of the numerous spurs thrown off from the main range in a south-easterly direction across the province, is grown the bulk of the black tea that supplies the English market; while the Min river, which drains the greater part of Fuh-Kien, is the great highway for the tea traffic.

In most parts of the province the country is under assiduous cultivation. Paddy or rice fields occupy the soft, marshy land in the valleys; acres of sweet potato cover the first rising ground; the tea-shrub, planted in terraces, is dotted over the hill-sides, like the vine of southern Europe; while the tobacco-plant, the sugar-cane, and various cereals and vegetables, are marked by the traveller as he pursues his continually ascending or descending course up and down the broken mountain ridges.

The Chinese of Fuh-Kien are in character like their country, more rough and vigorous than the people of the more level provinces in the north. It is from Amoy and other south-eastern parts of China that the wonderful tide of emigration has been pouring for several years past, which is giving a large Chinese population to Australia and California, and has lately threatened to become a grave difficulty in American politics. The people, however, as elsewhere in China, exhibit a perplexing combination of civilization and barbarism, of industry and squalor. In a journal of 1863, we read, "The country presents a high state of civilization and prosperity"; and, in the very same paragraph, "In every place we came to, the buildings were in an extensive state of dilapidation, and a Chinese city looks to the eyes of a Western barbarian like an immense mass of ruins, covered with an unbounded population wallowing in filth and thoroughly enjoying it."

The cities, whatever their condition, are numerous and large. Some are of the first class, "Fu" cities as they are called, such as Fuh-Chow-*Fu* (the full name of the capital), Kiong-Ning-*Fu*, Iong-Ping-*Fu*, Hok-Ning-*Fu*; many others of the second class, or "Hien" cities, as Lo-Nguong, Lieng-Kong, Ning-Taik, &c.; besides countless smaller towns and villages. The capital of the province, Fuh-Chow, is said to contain 600,000 souls within the walls, and two millions if the suburbs and suburban villages in the Min valley are included. Fuh-Chow itself, and Amoy, the other chief seaport, were two of the five ports opened to foreigners by the Treaty of 1842.

The Fuh-Kien Mission was commenced in 1850 by the Revs. W. Welton and R. D. Jackson. The latter was soon removed elsewhere, but Mr. Welton laboured for six years amid many difficulties, but with unfailing patience. He was the first to obtain a footing in the city itself. Although the American missionaries had preceded him by four years, they had only been allowed to reside, like the European merchants, in Nantai, a suburb on a large island in the Min, which is communicated with by means of a rough but massive bridge, built of enormous blocks of granite, and no less than a third of a mile in length, called the Wan-Show-Keaou, or bridge of ten thousand ages. Mr. Welton, assisted by the British Consul, obtained the right to live on an eminence within the walls, called the Wu-Shih-Shan, or Black-Stone Hill; and here have been, ever since, the head-quarters of the Mission. Having been a medical man of some experience, he opened a dispensary, which was at once thronged by Chinese of all classes, and was most effective in conciliating their prejudices. In 1855 the Revs. F. M'Caw and M. Fearnley joined the Mission; but in the following year Mr. Welton's health broke down, and he returned home to die, leaving a touching testimony to his love for the great cause

in the shape of a legacy to the Society of 1500*l*. In the succeeding two or three years, Fuh-Chow was deprived of Mr. and Mrs. M'Caw by death, and of Mr. and Mrs. Fearnley by sickness ; and the eleventh year of the Mission found the work in charge of another young missionary, unfamiliar with the language, and without a single convert or inquirer.

The expediency of abandoning Fuh-Chow was now seriously contemplated by the Committee ; but the Rev. G. Smith, the solitary labourer, made an earnest appeal to be allowed to remain ; and that very year it pleased God to reward his patience. In December, 1860, three inquirers appeared, and two of them were baptized on March 31st, 1861. Others now came forward, and prospects began to brighten ; but in October, 1863, Mr. Smith too was struck down by death, and once more the care of the Mission was bequeathed to a solitary new-comer, the Rev. J. R Wolfe.

Now, however, there was an infant Native Church, comprising thirteen baptized members and five catechumens ; and these increased to fifty in the next two years. In the meanwhile, Mr. Wolfe began to take measures to carry the Gospel to the outlying towns and villages of Fuh-Kien. At the end of 1864, Lieng-Kong, a large city thirty miles north-east of Fuh-Chow, was occupied by a Chinese catechist ; and twelve months later, Native agents were stationed at Lo-Nguong, thirty miles beyond Lieng-Kong, and at Ku-Cheng, some seventy miles from Fuh-Chow to the north-west. Twelve months more passed away, and the close of 1866 saw the firstfruits gathered in at all these three stations.

Twelve years have since elapsed; and what do we now see? We see some 3000 Native Christians in more than 100 towns and villages. They are ministered to by three Native clergymen (five have been ordained, but one has died and one retired), 106 regular teachers and evangelists, and nearly the same number of voluntary "exhorters," as they are called. In April and May, 1876, Bishop Burdon, of Victoria (Hong Kong), visited Fuh-Chow; and in the course of a three weeks' tour round the district, he confirmed 515 candidates, and 620 of the converts partook with him of the Holy Communion ; while 176 persons were baptized by the way.

By what instrumentality has this result been achieved ? Not by a large staff of European missionaries. Only three men were at work between 1863 and 1876 ; and only for about one year during that time were the three all on the spot together. For nearly half the time there was but one. The work has been done by the converts themselves. And it has not been an unchequered history. Bitter persecution has again and again thinned the ranks of the Church. Trusted men, even among the agents, have proved unfaithful. Yet the Gospel has spread, from mouth to mouth, from village to village; and in very many signal instances has the power of Divine grace been manifested in the zeal and self-denial of the converts, their steadfastness under persecution, their faith and hope upon the dying bed.

Mr. Wolfe is now assisted by two younger missionaries, one of whom has a class of forty students in training for employment in the Mission.

Two American societies also labour in Fuh-Kien, to the south of the river Min; the C.M.S. having the northern division. Further south still, in and around Amoy, the London Mission and the English Presbyterians are at work.

(For further information see *The Story of the Fuh-Kien Mission*. Seeleys.)

CHRONOLOGICAL STATISTICS.

	1850.	1855.	1860.	1865.	1870.	1875.	1878.
European Missionaries . . .	2	3	1	2	3	2	3
Native Clergy	..	..	..	..	1	1	3
Native Agents	..	..	..	2	34	26	106
Native Christians	..	..	..	35	435	1360	2323
Communicants	..	..	..	13	143	443	850
Schools	..	2	..	1	..	..	6
Scholars	..	40	..	15	..	80	124

JAPAN MISSION.

THE history of Japan naturally divides itself into three periods, the first of which goes far back into the remote past. About 660 B.C., the dynasty is said to have been founded which has ever since given to Japan its Mikados, or Emperors. The first Mikado, Jimmu by name, like his cotemporary, Assurbanipal, the great king of Assyria, claimed a goddess as his mother, and, according to one Japanese history, he came from heaven in a boat with a few followers, who, finding Japan in possession of another race, the Ainos (a remnant of whom still remain), gradually beat them back until they made the land their own. Although part of this account is on the very face of it mythical, it is not so regarded by the large mass of the Japanese, who worship as divine, not only the founder of the dynasty, but all his successors, one hundred and twenty-one in number. Dating, then, from the earliest times, the first period of Japanese history comes down to the middle of the twelfth century of our era, for during all these years the Mikado had no rival authority in the state such as existed afterwards, although once and again some powerful noble or other, holding the office of Regent, became the virtual ruler of the empire. The Mikado also found it exceedingly difficult at all times to control a large body of "Daimiyos," or nobles, who, in their own extensive domains, exercised the powers of life and death, and had at their disposal a considerable band of armed retainers. Among these were a military class, known as the "Samurai," or "two-sworded men," who despised trade and agriculture, and thought that the great business of life was to fight.

The second period of Japanese history dates from about A.D. 1143, when Yoritomo, one of the Daimiyos of the Imperial race, having been employed by the Mikado to reduce the power of his fellow-nobles, ended by himself usurping all the executive authority of the State. He received the title of Shogûn, which was transmitted with his usurped authority to his successors, and thus was laid the foundation of that dual Government which lasted for more than seven hundred years. While the Mikado held his court at Kiyoto, receiving greater veneration than is paid to mortal man, but taking no part in the government of the country, the Shogûn, or, as Europeans called him, Tycoon* (more properly Taikûn), took up his residence first at Kamakura and afterwards at Yedo, and virtually ruled the country. The system thus inaugurated by Yoritomo was matured towards the close of the sixteenth century by Taiko Sama, who from the humblest position raised himself to the office of Tycoon, the duties of which he discharged with such energy and ability that his name is still a household word among the people; and it continued in force until the abrogation of the office in 1868.

Some of the most remarkable events in this second period of Japanese history are connected with the arrival in Japan, in 1549, of Francis Xavier, the devoted Jesuit Missionary, and with the subsequent efforts made by his followers to bring the Japanese under Papal domination. They were received with marked acceptance both by the nobles and by the people, their converts numbered several thousands, and in the course of less than forty years Romanism had gained such an ascendancy that a Japanese embassy, composed of three princes, was sent to Pope Gregory XIII., with letters and valuable presents. But the Jesuit Missionaries, not content with discharging the duties of religious teachers, proceeded to interfere in the political affairs of the country, and the Tycoon gradually awakened to the fact that if the new religion prevailed, the authority of the Pope of Rome would overshadow his own. Taiko Sama, who then held office, and Gongen Sama, who succeeded him, were not men to sit quietly by while their power was being undermined. Accordingly, in June, 1587, the first edict for the banishment of the Missionaries was published. As some of the nobles and many of the people espoused their cause, a civil war followed, in which the

* This title is hardly known to the Japanese, and does not seem to date further back than Commodore Perry's Treaty in 1854, when this title, composed of two Chinese words signifying "Great Lord," was embodied in the Treaty.

Tycoons triumphed. Then followed systematic persecution of all the Native Christians, who were subjected to cruelties and tortures of the most horrible kind. The final catastrophe was in 1637, at Shimabara, where thirty thousand Japanese Christians found a common grave, over which was written the inscription: "So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan." The result of Romish scheming for temporal domination was that the Japanese, who had previously shown no indisposition to hold communication with foreigners, issued an edict by which all strangers were rigorously excluded from Japan; and not only were the Japanese forbidden to leave their country, but any who should happen to return from a foreign land were to be put to death. The same penalty was to be inflicted on all who sought to propagate or who professed Christianity, and the ceremony was instituted of trampling upon the cross once every year. For more than two hundred years this policy of entire seclusion was successfully maintained, an exemption being made only in favour of the Dutch, who under humiliating restrictions were permitted to remain in Deshima, a little island in the port of Nagasaki.

The resumption by the Mikado of his sovereign authority, the suppression of the office of Tycoon, and the admission of foreigners into certain specified treaty ports, are the great events which mark the third period of Japanese history, which may be said to date from 1854, when Commodore Perry, on behalf of the United States, entered into a treaty with the Japanese; for although that treaty only secured the succour and good-treatment of any shipwrecked or distressed sailors thrown on their inhospitable coasts, and the right to locate a consul at Shimoda, a small and unimportant place, it was the first violation of the Japanese system of absolute seclusion, and established a principle of which other European nations were not slow to take advantage. Thus, on the 26th of August, 1858, Lord Elgin concluded a treaty on behalf of Great Britain, by which six important places were thrown open to trade, and stipulations were entered into for the residence of consular agents at the open ports, and of a diplomatic agent at Yedo the capital.

This reversal of the traditional policy of the empire was most distasteful to some of the more influential of the Daimiyos. For many years past they had been engaged in systematic efforts for diminishing the power of the Tycoon; and in order to bring his office into discredit with foreigners, they tried in every way not to give effect to the treaties. The Tycoon who signed them was murdered, and his successor was brought into constant collision with foreigners, in consequence of the deeds of violence and bloodshed which the "Samurai" perpetrated at the instigation of the Daimiyos. The British Legation was twice attacked; the Secretary of the United States was slain in the streets, not far from his own minister's door; several Europeans were cut down in cold blood and hacked to pieces; and during ten years foreigners in Japan lived in a state of constant insecurity. Stern reparation was exacted from the offending Daimiyos, their castles being bombarded by the English and combined fleets. Gradually the Japanese began to discover that they must submit to the inevitable, and that after all the admission of strangers was not so prejudicial to their interests as they expected it would be. At the same time they felt that their very national existence depended upon the consolidation of authority. Accordingly, in 1868, that marvellous revolution took place by which the Tycoon abdicated his position, and took his place among the nobles of the land. In the following year the eighteen great Daimiyos, and the 240 minor Daimiyos, surrendered the privileges they had formerly enjoyed, in virtue of which the most influential among them exercised sovereign powers in their own principalities. The Mikado became the real ruler of Japan, aided by a ministry, the members of which, according to the European model, have charge of different departments of the State. They have inaugurated a liberal policy as regards the material improvement of the country and the education of the people; and most astonishing progress has been made within the last ten years in introducing the appliances of Western civilization. And, although

in the matter of toleration towards Christianity their action has not been as straightforward or enlightened as could be wished, the Missionaries in the treaty ports carry on their work without let or hindrance. The Mikado has taken up his residence at Yedo, the centre of life and intelligence of the empire, giving to it the new name of Tokio or Tokei, "Eastern capital;" and instead of the secluded life his predecessors were obliged to lead at Kiyoto, he two or three years ago made an imperial progress through his dominions, and thus had an opportunity of seeing their extent and resources.

The Empire of Japan contains a population of 34,000,000,* scattered over a number of islands, of which the four principal are Kiusiu, Shikoku, Nippôn, and Yezo. Yezo, the most northerly of the larger islands, contains an area of 34,605 square miles, and is therefore larger than Ireland; it contains, however, a small population, estimated roughly, in the absence of any census, at 150,000 or 160,000 souls. Among these, some 25,000 or 30,000 are Ainos, the aboriginal race, to whom reference has already been made as having been subjugated by the Japanese. In language and feature, and in other respects, they seem entirely distinct, not only from the Japanese, but also from the Chinese, Mongols, Mantchus, and Tibetans. They are said to be of Aryan origin, and nearly allied to some sections of the Sclavonic family. Their language has some affinity with that of the Esquimaux.

The largest place in Yezo is Matsumai, the population of which has perhaps been over-estimated by one writer at 60,000, but the treaty port open to foreigners is Hakodati, which is a long straggling fishing village with a population of about 6000, situated on the shore of a magnificent bay. It is now a C.M.S. station, and special efforts are to be made to reach the Ainos.

Separated from Yezo by the Sangar Straits is the largest and most important of all the islands, usually known by the name of Nippôn,—but this name is by the Japanese themselves applied to the whole empire, with or without the adjective Dai, *great* (so "Great Britain"). In this island the Church Missionary Society has occupied three Mission centres, viz. Yedo (now Tokio), Osaka, and Niigata. Of these, Tokio contains a population estimated at a million.* The site of the city contains an area of thirty-six square miles, and one of its most prominent objects is the Shiro or "The Castle," one of the three quarters into which the city is divided. Within its limits there is neither temple nor dwelling of any ordinary citizen; but it was reserved for the palaces of the Tycoon (which are now appropriated by the Mikado), and for the nobles and their retainers. The city is intersected by the river Ogawa and a number of canals, over one of which is the celebrated Bridge of Japan, built of cedar-wood, and with highly ornamented balustrades. This bridge, from which all distances in Japan are calculated, stands in the main street, which is twelve miles long from end to end.

Next to Tokio, the political capital, and Kiyoto, the sacred capital, where the Mikados resided from A.D. 794 to 1868, the place of greatest importance in Japan is Osaka, a great emporium of trade. Situated only two or three miles from the fine bay to which it gives its own name, it stands on the river Ajikawa, which divides itself into several streams, and as there are also numerous canals spanned by handsome bridges, the general effect produced is pleasing, and has led to Osaka being called the Venice of the East. According to the census of 1872 the city contains 373,000 inhabitants; but Kiyoto, with a population of 374,496, is only thirty-three miles distant, and there are besides densely-populated districts within easy reach, not only in the rich plain in which Osaka stands, but also clustered round Lake Biwa.

The open port of Niigata, the only one on the west coast of this empire, contains a population of 33,000 inhabitants, and is the capital of Echigo, one of the richest provinces of Japan. It is situated at the mouth of one of the largest rivers in the empire, called the Shinanogawa, and has easy water communication with a large tract of fertile country, producing rice in

* A Census was taken in September, 1878, which gives the population of Japan as 34,338,404; and of Tokio as 1,036,771. Further particulars have not yet reached England.

abundance, besides silk, hemp, tea, and tobacco. The surrounding country is said also to be rich in minerals. The population of the Echigo province alone, according to the last census, is 1,300,000, a field large enough for all the Missionaries at present in Japan.

Next in importance to Nippôn must rank the island of Kiusiu, within the limits of which the Jesuit Missionaries gathered most of their adherents, among whom were the Princes of Bungo, and Omura. It contains also the principality of Satsuma, at the capital of which, Kagōshima, known formerly as Cangoxima, Francis Xavier landed in 1549, and Shimabara, with its memorable dead. This is situated at no great distance from the treaty port of Nagasaki, the first of the C.M.S. stations in Japan—having been occupied by the Rev. G. Ensor in 1869.

It remains only to add that there are three principal forms of religion prevailing in Japan. The oldest of these is Shintooism, and although idol worship forms no part of its system, it teaches that the Mikado himself is divine, and deifies other great men who have played a prominent part in the history of the country. Adoration is paid to the sun because they believe that the Mikado is descended from the goddess of the sun. Shintooism, indeed, like the corrupt worship of other ancient Oriental nations, may probably be traced back, in its ultimate analysis, to two roots or principles—the deification of ancestors or national leaders, and veneration of the powers of nature. The other two forms of faith are Buddhism and Confucianism, to which we have already referred in our notice of China; the former is said to have been introduced from China, through Corea, about the fifth century of our era, and the latter somewhat earlier. There are not wanting indications that all these systems have lost their hold upon the people, and that many are ready to cast them aside as worn-out garments. The time has therefore come for the Church of Christ to undertake in good earnest the evangelization of Japan.

The American societies were the first in the field, and their operations are on much the largest scale: the Protestant Episcopal Church, the Board of Missions, the Presbyterians, Methodists, and Baptists, being all vigorously at work. The only two English Missions are those of the C.M.S. and S.P.G.; but there is also the Scottish U.P. Church. The number of missionaries altogether is about 70, and of "church members" about 2000.

Language and Christian Books.—Two languages and systems of languages exist in Japan side by side; one the symbolic written language adopted from the Chinese, and the other invented by the Japanese themselves with phonetic symbols, consisting of a syllabary or alphabet of forty-seven letters, which, with the addition of certain accents, suffices to convey all the sounds in the language. Mr. Aston, of the English Legation, has published a valuable little hand-book of the language. An American Missionary, Dr. Hepburn, has compiled a Japanese and English Dictionary; by the labours of himself, the Rev. S. R. Brown, and others, portions of the New Testament are available for the people; and at a Conference of Protestant Missionaries held at Tokio in May, 1878, further arrangements were made for the translation of the Word of God into the Japanese language.

CHRONOLOGICAL STATISTICS.

1869.—Nagasaki. 1874.—Yedo (Tokio); Osaka; Hakodati. 1876.—Niigata.

	1869.	1874.	1878.
European Missionaries . .	1	5	7
Native Teachers	..	..	4
Native Christians	..	..	88
Communicants	..	..	30
Schools	..	..	3
Scholars	..	..	14

NEW ZEALAND (NORTH ISLAND)

173°
174°
175°
176°
177°
178°
35°
36°
37°
38°
39°
40°
41°
Scale of Statute Miles
0
50
100
Stations of the Church Missionary Society
Pastorate Stations
Out Stations
Bay of Islands
Hauraki Gulf
Bay of Plenty
Hawke Bay
Cook Strait
Tasman Sea
Kawa Kawa C.
(C. Palliser)
Rangitoto I.
Kapiti I.
Mayor I.
Mercury I.
Moehau C.
Otea I.
C. Runaway
Table Cape
C. Egmont
Waitara
Wanganui
Taupo
Tauranga Har.
Whangaroa Har.
Kaeihia R.
Waikato R.
Thames R.
Tauranga
Opotiki
Waitara
Wanganui
Foxton
Castle Pt.
Te-poro-poro C.
Matan-a-mani
Waikato R.
Rangitikei R.
Manawatu R.
Whanganui R.
Hokianga
Kaipara
Mangonui
Tauranga
Maketu
Matata
Rotorua
Ohinemutu
Tokaanu
Pipiriki
Wairoa
Napier
Hastings
Waipawa
Waipukurau
Patea
Wellington
Nelson
Pictona
Blenheim
Port Nicholson
Wairarapa
Mokau R.
Waitara R.
Waitara
New Plymouth
Mt. Egmont
Pitupa
Pipiriki
Pukeko
Tutea
Waimate
Taupo
Te Rapa
Tauranga
Maketu
Matata
Rotorua
Ohinemutu
Tokaanu
Napier
Hastings
Waipawa
Waipukurau
Patea
Wellington
Nelson
Blenheim
Wairarapa
Foxton
Castle Pt.
Te-poro-poro C.
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Tauranga
Opotiki
Waikato R.
Thames R.
Whangaroa Har.
Kaeihia R.
Kaipara
Mangonui
Hokianga
Mokau R.
Waitara R.
Rangitikei R.
Manawatu R.
Whanganui R.
Waikato R.
Hawke Bay
Bay of Islands
Bay of Plenty
Hauraki Gulf
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Moehau C.
Otea I.
C. Runaway
Table Cape
C. Egmont
Waitara
Wanganui
Taupo
Tauranga Har.
Whangaroa Har.
Kaeihia R.
Waikato R.
Thames R.
Tauranga
Opotiki
Waitara
Wanganui

NEW ZEALAND MISSION.

THE Islands of New Zealand, formed in 1840 into a British colony, are three in number. The most southerly is Stewart's Island, only 760 square miles in extent, with but 128 inhabitants, chiefly whalers. Separated from this by a narrow strait is South Island (sometimes called Middle Island), with an area of 60,000 square miles, and further north is North Island, area 44,000 square miles. The aggregate area is more than double that of England, and contains a rapidly increasing population of Europeans, numbered on Dec. 31st, 1875, at 375,856; and a Native Maori population, reckoned in 1859 at 56,000, and in the last census returns at 45,470, viz., 43,408 in North Island, and the remainder in South Island. Some of the Missionaries are of opinion, however, that the Maoris are not now a diminishing race.

These islands, which are very nearly the Antipodes of England, were discovered in 1642 by the enterprising Dutch voyager, Tasman, but the fierce gestures of the Natives deterred him from landing. He gave them their present name, but their very existence was almost forgotten until Capt. Cook, in the course of his first voyage round the world in 1769, re-discovered them. During five successive visits, he maintained a friendly intercourse with the Natives, a pleasant recollection of which is still cherished. Many of the places on the coast bear the names which he gave to them; for instance, he first came in sight of land at Poverty Bay, and he gave it that name because there he and his crew could get nothing they wanted. No grain, nor any edible roots, but a species of fern, and the kumera, or sweet potato, were found upon the island, and no quadrupeds but dogs and rats. The people were tattooed; their sole dress was a mat of the *Phormium tenax;* possessing many noble qualities and virtues rarely found in savages, they were at the same time ferocious in the extreme; they dwelt in fortified fastnesses on the hill-sides or mountain-tops, called pahs; their clans perpetuated feuds from father to son, which threatened to depopulate the island; and cannibalism was the unvarying result of a victory.

The religion of the Maoris consisted in a vague notion of a supernatural power, whom they call Atua, and whom they appear generally to have worshipped without any intervening symbol, besides many inferior Atuas, including the spirits of their ancestors. They had no hereditary priesthood, and no public acts of religious worship; but every child, when a few months old, received a kind of baptism, which dedicated him to some fierce evil spirit. The well-known tapu, or taboo, was the most remarkable of their customs, by which almost anything could be made sacred and inviolable.

The Maoris believed in a future state, and looked upon the "Reinga," or the place of the departed, as an abode of happiness where all earthly enjoyments were to be allowed to their fullest extent. To enter into this place it was supposed that all spirits had to make their way to "Reinga," at the extreme north of the island, near which the scenery is wild and gloomy, with dark black rocks, and where the awful solitude which prevails is only broken by the screaming of the sea fowl and the roaring of the waves.

In the North Island, to which, as containing all but a small section of the Native population, the Church Missionary Society has restricted its operations, the scenery in most parts is pleasing, and even grand when the Lake district, as it may be called, is reached. The most inland of the lakes is Taupo, the great reservoir which supplies the main rivers of the island, and which may be regarded as its geographical centre. Towering over Lake Taupo, there is a fine range of mountains running from north-east to south-west, the highest peaks of which are Ruapehu, from nine to ten thousand feet high, and a slightly lower peak, Tongariro, the summit of which is still at times enveloped in black smoke, showing that volcanic action is at work. This is still further evidenced in the Lake district below, by the presence of hot springs, some of which are continually throwing high into the air jets of water or steam. In this way marvellous deposits have been formed which have the appearance of marble steps, or terraces.

In the opening years of the present century the Europeans with whom the

Maoris chiefly came in contact were escaped convicts and adventurers of all kinds. One of these probably expressed the sentiments of all when he said that "a musket-ball for every New Zealander was the best mode of civilizing the country." Under such circumstances the intercourse between the two races was necessarily of a painful character, but it has been truly said that "the savage New Zealanders on several occasions acted like civilized men, and the Christians like savages."

The advent of Missionaries introduced a brighter and more hopeful state of affairs, and exercised a very important influence upon the future of the island, for they acquired the confidence of the Natives, who, chiefly by their advice, signed in 1840 the Treaty of Waitangi, under which the sovereignty of New Zealand was ceded to Great Britain, while the chiefs were guaranteed in the possession of their lands. The effect of this was in a great measure to put a stop to the tribal wars which had previously depopulated the island ; but the fierce, turbulent spirit of the Maoris could not be altogether restrained, and in 1845 an insurrection broke out under the leadership of John Heke. After this had been suppressed, matters went on quietly for some years ; but at the same time there was a good deal of ill-feeling festering in the minds of the Natives, which found expression in the election of one of their chiefs to be their king. This "King movement" has been very differently regarded, being strongly denounced by some as treasonably directed against the sovereignty of the British Crown, while others looked upon it as a mistaken but excusable attempt "to assert the distinct nationality of the Maori race," and "to establish by their own efforts some organization on which to base a system of law and order." Following upon the excitement caused by this movement was the dispute arising out of the sale of a block of land at Waitara, which, it was afterwards admitted, had been wrongfully sold by one individual, to the injury of the tribe to whom it rightly belonged. An attempt made by the authorities to take forcible possession of this land was resisted by the Natives, on which was issued the proclamation of martial law, dated Jan. 27th, 1860.

Out of the wars which followed grew the "Hau-hau" superstition, the founder of which pretended that he had received through the Angel Gabriel revelations which were to supersede the teaching of the Missionaries, and the fanatical adherents of which proclaimed that they had a divine commission to exterminate the English, such as was given to the Israelites of old against the Canaanites. The name "Hau-hau" seems to have been taken from the place where—an ambuscade having been laid for a British detachment—Captain Lloyd, of the 57th Regiment, and others, were killed. To relate at any length how, after this, the head of Captain Lloyd was preserved, in the mode adopted by the New Zealanders in their old savage state, and carried about as a symbol of the new religion, and how the superstition spread rapidly among many of the chiefs and people, and how its adherents, who after a time called themselves "Pai Marire," or "kindly good," carried terror far and wide by the massacre in cold blood of innocent persons and by other atrocities, would be to enter into sickening details to no purpose. It is more satisfactory to record that "Hau-hauism" is gradually dying out; and one Missionary writes that more than sixty of the Hau-haus "had joined the Church again, giving up their superstition, assembling for worship, anxious for Bibles and Prayer-books, and to build a church." Disaffection and lawlessness are no longer common ; and although a large body of Natives, under the Maori king, have hitherto held aloof in sullen isolation in the region they occupy in the heart of the island, they are beginning to see that no other course is open to them but to submit to the present order of things, however humiliating that may be to their national pride.

The Rev. Samuel Marsden, chaplain of Port Jackson, New South Wales—called sometimes the Apostle of New Zealand—had his attention directed to the spiritual wants of the Maoris in the year 1806, by becoming acquainted with a chief named Tippahee, who had worked his way from his country to Port Jackson in a trading vessel ; and he lost no time in pleading the cause

of these islanders with the Church Missionary Society. The New Zealand Mission was decided on in 1809, and three lay agents were sent to New South Wales with a view of proceeding to the North Island ; but in the very year they left England the Maoris, in retaliation for wrongs sustained by their chiefs at the hands of the master of the vessel, had murdered the crew of the "Boyd," and this delayed the Mission until 1814. On Christmas Day of that year—the very same day, by a curious coincidence, on which the first Indian Bishop preached his first sermon at Calcutta—Mr. Marsden opened the Mission by proclaiming the Gospel, for the first time, at Rangihua, in the Bay of Islands—"Behold, I bring you glad tidings of great joy"!—Duaterra (Ruatara), a friendly chief, interpreting to his countrymen. In 1820, two Native chiefs, Shungi (Hongi) and Waikato, visited England ; and, as they resided for a few months at Cambridge, Professor Lee was enabled to fix the orthography and grammar of the Maori tongue, and the Natives began to learn reading and writing. It was not till 1825, after eleven years of labour, that the first conversion took place, and it was nearly five years more before any other Natives were baptized. The progress of the evangelization and civilizing of the Natives then became very rapid, and in 1842 Bishop Selwyn, on his arrival in the newly-formed diocese of New Zealand, described the marvellous success which had been achieved in these memorable words—"We see here a whole nation of pagans converted to the faith. A few faithful men, by the power of the Spirit of God, have been the instruments of adding another Christian people to the family of God."

If the course of subsequent events has shown that he and other friends of Missions took too favourable a view of the success that had been obtained, these same events have also shown that there was true spiritual vitality in many of the Maoris, who stood firm under the severe ordeals to which they were subjected. It cannot be denied that a wonderful change has been effected in a race of savage cannibals, when individuals amongst them, as members of the Colonial Legislature, are able to take an intelligent part in public affairs. To turn to more direct results of Missionary labours, the Maori language has been reduced to writing, and the whole Bible given to the people in their mother tongue. Then apart from those Maoris who still take the Word of God as their rule of life, thousands during the last forty years have been faithful unto death. During the same period, thirty-five Native Ministers have been raised up, of whom some have finished their course with joy, while twenty-eight are still labouring among their countrymen. In outlying districts, unpaid lay readers conduct public worship among a scattered people. In some places liberal contributions are being made for the erection and endowment of churches, in others for the support of a Native Pastorate : all these are proofs, among others, that the faithful labours of our Missionary brethren in New Zealand have been blessed by God.

It is impossible to speak too highly of the Christian heroism which animated the first pioneers of the New Zealand Mission, who went with their lives in their hands to dwell among savage cannibals some years before New Zealand became a British colony; and that this heroism has not been wanting in their successors has been shown in the troublous times through which they have passed. It was eminently conspicuous also in the death of the Missionary Volkner, one of the victims of the fanaticism of the Hau-haus. Coming unexpectedly to the station of Opotiki, where Mr. Volkner laboured, they made prisoners of him, the Rev. T. S. Grace, and several loyal Natives. After a mock trial they sentenced Mr. Volkner to death for betraying, as they alleged, the Native cause. "He was led forth to execution alone, none of his fellow-prisoners, not even Mr. Grace, being permitted to accompany him. They took his coat and waistcoat from him, and led him beneath a willow-tree. If doubt had previously rested on his mind as to their intentions, there could be none now. He asked for his Prayer-book, which was in his coat-pocket : they brought it. He knelt down and prayed. He then shook hands with his murderer. Forgiven of God, he had learned to forgive even those who

rendered him evil for good. He then said, 'I am ready.' That was the triumph of Christianity. They who had become his enemies might take his life, but they could not take from him his hope, his peace, his crown."

A subdivision of the Episcopate first placed the Eastern Division, where the Maoris are most numerous, under the care of the Society's experienced Missionary, the Rev. William Williams, who was consecrated Bishop of Waiapu in 1859. He first joined the New Zealand Mission on the 25th March, 1825, and after fifty years' untiring labours for the good of the Maori race, the state of his health obliged him in 1876 to retire, but not until he had done much for the formation of a Native Pastorate. He died Feb. 5th, 1878. The Synod have elected as his successor the Rev. E. C. Stuart, for many years a valued C.M.S. Missionary in North India, who, when his health failed, had removed to the more salubrious climate of New Zealand. In 1858 the Western Division of the island was constituted the Diocese of Wellington, over which presides another veteran C.M.S. Missionary, Dr. O. Hadfield, whose labours date from the year 1838.

Almost from the first, the Wesleyan Missionaries have laboured side by side with those of the C.M.S. for the spiritual and temporal good of the Maories. At present their Native adherents number some 3000.

The Maori language, which is gradually receding before the English, belongs to the Malayan stock, the people themselves being probably a branch of the Malays of the Eastern Archipelago. In the Northern Island there are no less than seven leading dialects, each more or less distinct. Of these the Ngapui is the most northerly, and was originally employed when settling the orthography; but the idiom now adopted for translations and other literary purposes, and also the most widely-diffused, is the Waikato, belonging to the District of Auckland. Like many other uncultivated tongues, its sounds are few and simple. The fifteen letters following suffice to write them all: A, E, G, H, I, K, M, N, O, P, R, T, U, W, and a compound NG (the ordinary *ṅ* of orthographers, sounded as *ng* in "*singing*"). The vowels have the Italian sounds. The diphthong *ai* represents the English *i* in "*s*ight," the diphthong *au* the English *ou* in "*out*." Two consonants are never found together, and all words end in a vowel. This, together with the absence of sibilants, makes the speech musical and pleasing to the ear. The Maori vocabulary is peculiarly copious, each native tree and plant, of which there are 600 or 700 species, each bird and insect, having its distinct name, however minute the variation. But there are no indigenous words to represent "peace," "grace," "hope," "charity," or any other Christian virtue —strange and foreign ideas to a tribe of cannibals—though "joy," "anger," "sorrow," and other natural passions, have each several synonyms.

CHRONOLOGICAL STATISTICS.

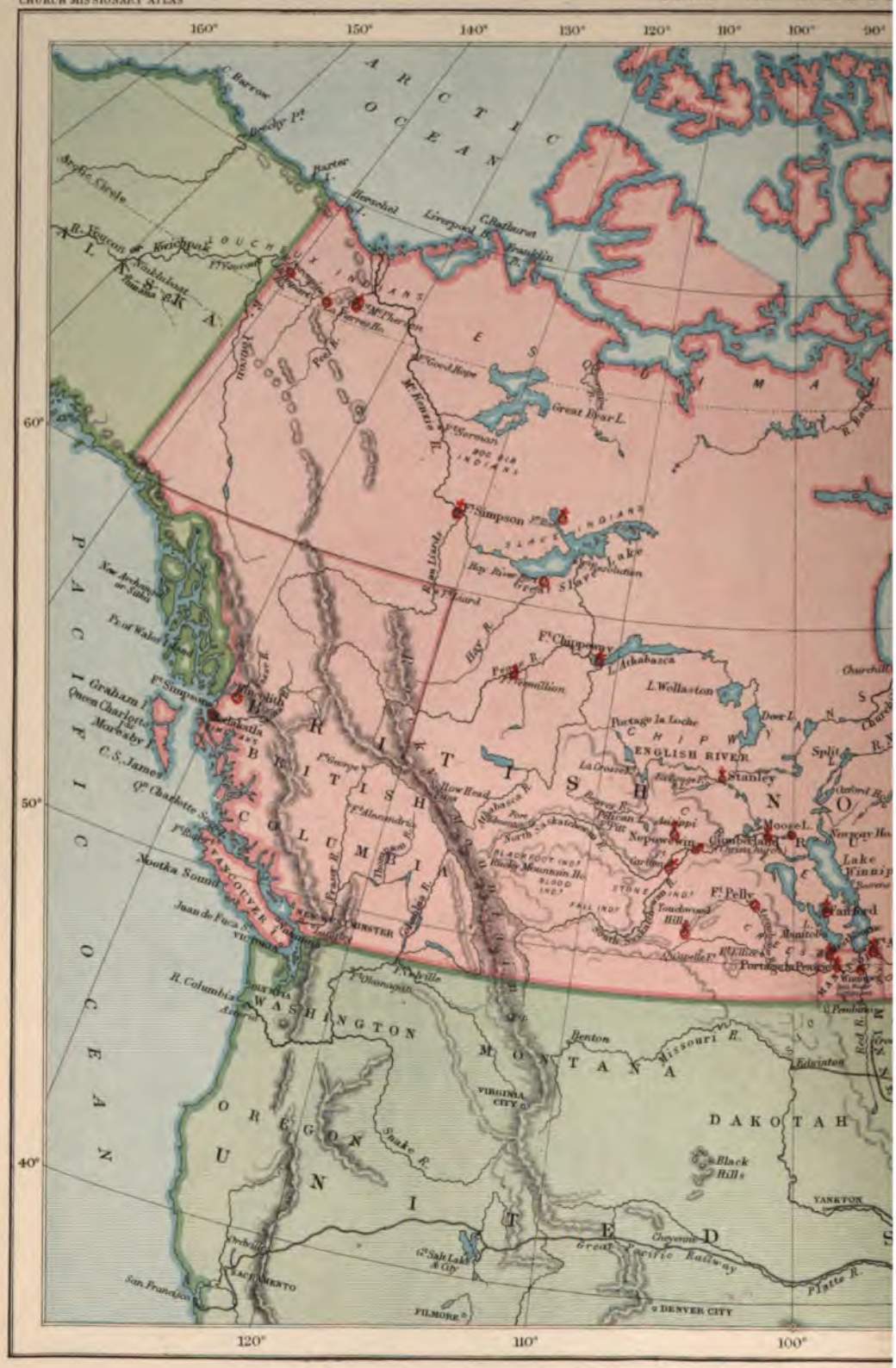
1810....European Missionaries first arrived in New South Wales.

1814..Northern Division.	1835..Eastern Division.	1839..Western Division.
1814..Bay of Islands.	1835..Tauranga.	1840..Wanganui.
1833..Hauraki.	„ ..Rotorua.	1842..Otaki.
1834..Kaitaia.	„ ..Waiapu (East Cape).	
1840..Waikato District.	1840..Turanga.	
1845..Auckland.	1844..Heretaunga (Napier).	
1855..Taupo District.	„ ..Wairoa.	

	1814.	1824.	1834.	1844.	1854.	1864.	1874.	1878.
European Missionaries	1	1	6	12	23	24	16	14
Native Clergy	..	..	..	..	1	14	19	24
Native Agents	..	..	..	295	440	397	162	214
Native Christians	..	..	*	*	*	*	9439*	10.315*
Communicants	..	..	33	2851	6976	4421	1513*	1956*
Schools	..	1	13	283	*	*	7*	15*
Scholars	..	..	420	15,431	*	*	270*	554*

* Returns incomplete.

MAP OF BRITI


160°
150°
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120°
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ARCTIC OCEAN
PACIFIC OCEAN
Point Barrow
Beechy Pt.
Barter I.
Herschel I.
Liverpool B.
C. Bathurst
Franklin R.
Mackenzie R.
Fort Norman
Fort Good Hope
Great Bear L.
Fort Simpson
Fort Liard
Fort Chipewyan
Lake Athabasca
Fort Vermilion
Lake Wollaston
Portage la Loche
Dease L.
Churchill
ENGLISH RIVER
Stanley
Split L.
Moose L.
Lake Winnipeg
Portage la Prairie
Fort Pelly
Touchwood Hills
Fort Ellice
Fort Qu'Appelle
Fort Garry
Fort Alexandria
Fort Langley
Fort Simpson
Fort Rupert
Fort Victoria
Fort Vancouver
Fort Colville
Fort Okanagan
Fort Walla Walla
Fort Hall
Fort Benton
Fort Edmonton
Fort Pitt
Fort Carlton
Fort Assiniboine
Fort Augustus
Fort Pelican L.
Nepowewin
Graham I.
Queen Charlotte Is.
Mordaby I.
C. S. James
Mootka Sound
Juan de Fuca Str.
R. Columbia
Kootanie R.
Fraser R.
Thompson R.
Red R.
Missouri R.
Edmonton
Virginia City
Black Hills
Yankton
Great Salt Lake City
Sacramento
San Francisco
Fillmore
Denver City
Cheyenne
Great Pacific Railway
Platte R.
Snake R.
Arkansas R.
Yellow Head
Rocky Mountain H.
Touchwood Hills
Portage la Prairie
Pembina
Lake Winnipeg
Lake Manitoba
Lake of the Woods
Red R.
Assiniboine R.
Saskatchewan R.
Athabasca R.
Peace R.
Liard R.
Mackenzie R.
Great Slave Lake
Great Bear L.
Dease L.
Stuart L.
Babine L.
Fraser L.
Quesnel L.
Kamloops L.
Okanagan L.
Pend d'Oreille L.
Flathead L.
Bitter Root R.
Clark's Fork
Big Horn R.
Yellowstone R.
Powder R.
Milk R.
Marias R.
Judith R.
Musselshell R.
Missouri R.
Benton
Edmonton
Fort Pelly
Touchwood Hills
Fort Ellice
Fort Qu'Appelle
Portage la Prairie
Fort Garry

ORTH AMERICA

Stanford's Geographical Estab.t 55 Charing Cross

NORTH-WEST AMERICA MISSION.

THE daring but ill-fated explorer Hudson first discovered, in 1610, the strait and bay which still bear his name. This was on his last tragical voyage, when mutineers on board his ship cast him and others adrift in a small boat without clothes, arms, or provisions, and thus left them to perish on the sea, or, if they should reach land, in a cold icy region inhabited only by savage beasts and not less savage men. The fate of Hudson did not deter others from following in his track, and in the winter of 1631 Captain James found himself in the bay which still bears his name towards the southern extremity of Hudson's Bay. He and his crew were obliged to pass the winter in Charlton's Island, where they suffered great privations, not having the experience which has since been acquired for protecting themselves against the cold.

In spite, however, of the gloomy report brought, on their return to England, by this expedition, the spirit of English enterprise was not to be deterred, and on the 2nd of May, 1669, a charter was granted by Charles II. to his cousin Prince Rupert and others, conveying an exclusive right to form settlements in this region, and to carry on trade. Thus originated the Hudson's Bay Company, in connexion with which or its rival, the North-West Fur Company (established in Canada), the far-off regions of a vast and previously unknown continent were explored, and trading-posts formed throughout its length and breadth. One of the most successful pioneers was Alexander Mackenzie, first a clerk in the service of the North-West Fur Company, and afterwards a partner in the concern. In 1789 he started off to explore the river which now bears his name. When he reached the upper part of the stream a party of Indians whom he met gave the most alarming accounts of the passage downwards, at which Mackenzie only laughed, though they made a deep impression on the mind of the guide, who shortly afterwards deserted him. Descending the river, he reached a point at no great distance from the Arctic Ocean; and some years afterwards, in 1826, Sir John Franklin, proceeding beyond the point at which Mackenzie had left off, explored the coast on both sides of the mouth of the river.

Mackenzie next turned his steps in another direction. Ascending Peace River, he crossed, in 1793, the Rocky Mountains, and, in the face of considerable difficulties, pressed his way westward until he stood on the shores of the Pacific. Thus, step by step, was this vast region explored from Hudson's Bay in the extreme east to the Arctic Ocean in the far north and the Pacific in the far west.

In 1811 the Earl of Selkirk obtained from the Hudson's Bay Company a grant of land on the banks of the Red River, and here he formed an agricultural colony consisting of a motley band of Norwegians, Danes, Scotch, Irish, and Canadians. The N. W. Fur Company, jealous of the rising importance of the new colony, tried in various ways to mar its progress, and in 1814-15 their servants succeeded in forcibly dispersing the settlers, after killing Governor Semple. Lord Selkirk took vigorous measures for the punishment of the offenders, and for the re-establishment of the colony. Shortly after, in 1821, an amalgamation of the two companies took place, since which there has been marked progress and extension. The Red River Settlement has now grown into the Province of Manitoba, with a large and rapidly increasing population, owing to the great influx of immigrants. Thus Winnipeg, its capital, which, in 1870, had not more than 300 inhabitants, has now a population of several thousands.

In 1869 the Hudson's Bay Company, on the receipt of 300,000*l.*, with certain reservations of land, surrendered their monopoly of trade, and ceded their territorial rights to the "Dominion of Canada," which is now larger than the Chinese Empire, including within its limits an area of 3,483,952 square miles, with a population in 1871 of 3,602,321, or of one to the square mile. Among these the Red Indians are but a handful, numbering, according to recent official returns, under 100,000. It has been said that "where the white man settles the red man disappears," and in illustration of this may be mentioned that whereas, twenty years ago, in the United Stat

Red Indians numbered 400,000, they are now reduced to 300,000; and in the same period the Indians inhabiting the region now known as the "Dominion of Canada" have decreased from 135,570 to 94,226. These are distributed among the different provinces according to the following details:—

Name of Local Division.	No. of Indians.	
Quebec	11,082	The operations of the Church Missionary Society have been confined almost entirely to the three last in this list, in which the name Rupert's Land has been given to the territory now included in the Moosonee Diocese. Although the aggregate number of Indians in the "Dominion" show a marked decrease, in certain localities they are holding their own, not only as regards numbers, but as members of Christian communities.
Ontario	14,586	
Nova Scotia	1,827	
New Brunswick	1,629	
Prince Edward's Island .	302	
Manitoba and North-West	31,910	
Rupert's Land	4,370	
British Columbia . . .	28,520	
Total	94,226	

Among these Red Indians, who in more senses than one were "perishing and out of the way," the Church Missionary Society commenced its labours of love in 1822. At the instance of the Rev. J. West, chaplain to the Hudson's Bay Company, a Mission station was first formed at Red River for their spiritual benefit. From this, as a centre, the work has gradually branched out in different directions. Thus, clustering round Red River, there is a chain of stations and out-stations, forming what may be called the Southern Division of the Mission-field, extending from Touchwood Hills in the west to Fort Francis in the east, and including within its limits Mission centres like the Indian settlement on Red River, and Devon or Cumberland, at which the Indians have not only been won to the Gospel, but reclaimed from a wandering life to more settled habits, with well-cultivated farms and smiling homesteads of their own.

Another group of missionary posts, forming what may be called the Eastern Division of the Mission-field, is clustered round Hudson's Bay and James' Bay, but with chains of out-posts running in various directions into the interior. This part of the field was formed, in 1872, into the Diocese of Moosonee, and the Rev. John Horden, who was the first to commence the Mission at Moose Fort in 1851, was, after more than twenty years' uninterrupted labour, appointed its first Bishop. The Indians in this Division have almost all abandoned heathenism and embraced Christianity.

As regards the distances traversed, the most marked extension of Mission efforts has, however, been in the direction of the North-West, resulting mainly from a pioneering journey made by Archdeacon Hunter in 1858, when the basin of the Mackenzie river was occupied. The Rev. W. W. Kirkby, crossing the Rocky Mountains within the Arctic Circle, pushed still further west; and another enterprising evangelist, the Rev. Robert (now Archdeacon) McDonald, did not stop short until he had descended the Youcon river and reached its mouth. Thus, by one and another, the Gospel message has been carried thousands of miles from the heart of the American continent to the confines of Asia. The most advanced post of to-day is more than three thousand miles beyond the extreme points of thirty years ago.* This North-Western Division of the field was formed, in 1874, into the Diocese of Athabasca, its first Bishop being the Rev. W. Carpenter Bompas, who had for

* The *Times* of Nov. 28th, 1877, commenting upon a brilliant speech in which Lord Dufferin, then Governor-General of the Dominion of Canada, had described the "great North-West" of British America, credited him with "introducing a new world to the knowledge of his countrymen." "The succession of enormous distances and strange surprises reads more like a voyage to a newly-discovered satellite than one to a region hitherto regarded simply as the fag-end of America and a waste bit of the world." "It looks in the maps a mere wilderness of rivers and lakes, in which life would be intolerable and escape impossible." This is the very region which for half a century has been the field of one of the most interesting of the Church Missionary Society's Missions.

nine years been most active and zealous in missionary journeys all over those vast territories.

The Western Division corresponds with the recently-formed Diocese of Saskatchewan. Its Bishop, formerly Archdeacon McLean, is a warm friend of the Society, and was previously Principal in St. John's Divinity College at Winnipeg, where promising candidates are prepared for the ministry and for missionary service. The Diocese embraces within its limits a large extent of country, watered by the two branches of the Saskatchewan, stretching about seven hundred miles westward from Manitoba to the Rocky Mountains, and containing a tract which, from its well-known capabilities, is usually called the "fertile belt."

Prior to the separation of these three dioceses, the See of Rupert's Land, which was created in 1849, comprised the whole of the vast territories under review. Its first occupant, Bishop Anderson, laboured for sixteen years with untiring zeal for the highest interests of those committed to his charge. A worthy successor to him was found in Bishop Machray, whose wisely-directed energy and open-handed liberality have greatly helped the work among the Indians, as well as among the growing white population. The tide of immigration has set in, and each day seems to open out more and more this secluded region, once called the "fag end of the earth." The traveller to the Red River has now not only a choice of several routes, but is able to traverse the whole distance by railway and steamer. With the sad experience, in New Zealand and the United States, of the great evils brought upon weaker races by contact with a stronger one, there was cause to tremble for the future of the Red Indians. But this fear has happily been obviated by the wise and generous policy of the Dominion authorities in dealing with them, and especially in setting apart reserves of land for their use.

The Red Indians, among whom the Church Missionary Society has carried on its labours of love, are split up into several tribes, belonging mainly, however, to two great families—the Algonquins and the Tinnés. It may be stated, without any claim to absolute precision, that the Tinné nation, comprising among others the Chipewyans, the Nahanney, the Slave and the Tukuth Indians, are to be found north of the English or Churchill river, while south of the same stream (the native name of which is Missinippi) are for the most part the Algonquins, formerly the most widely-extended of all the Red Indian families, and of whom the two principal subdivisions or tribes are the Crees and the Sotos, the latter better known in some parts of the country by their names of Ojibeways or Chippeways. The Plain Indians, who roam over the prairies of the Saskatchewan, belong to the same family, but are usually placed in a special category, because hitherto they have resisted the efforts made to teach and civilize them, and are usually at war with one another, and with the more peaceable tribes who have adopted more settled habits. Their numbers were estimated in 1855 at 25,000, and they are divided into a number of tribes, among which are the Sioux, the Plain Crees, so called to distinguish them from their brethren to the eastward, who are usually called Swampy Crees, the Black-feet (so named from their dark-coloured moccasins), the Stone Indians, &c.

Most of the Red Indian tribes have a vague notion regarding a future state, believing that the souls of the dead go to a good country near the setting of the sun, and they also recognize a Supreme Being whom they call the Great Spirit, but their worship is reserved for a number of inferior spirits or divinities whom they call "Okas" or "Manitous," and whom they propitiate on certain occasions by offerings and sacrifices.

Another interesting family, although their scanty numbers in the Dominion of Canada do not probably exceed 4000, are the Esquimaux, who fringe the coast from Labrador on the extreme east of the Continent to Behring's St
on the extreme west. They are found even beyond these li
generally well known, those on the east and west coast of G

brethren in Labrador, have become Christians under the teaching of Moravian Missionaries. Although the extreme points of what may be called Esquimaux land are 5000 miles apart, it is stated on good authority that they "exhibit great conformity and similarity in their habits and traditions."

The Esquimaux believe in the immortality of the soul, and in its migration from man to man, and from man to animal. They have a vague notion of certain supernatural powers who sustain the universe; but while these are looked upon as listless or powerless as regards the affairs of men, it is supposed that man can acquire supernatural powers either for good or evil, both while alive and after death. Hence their belief in witchcraft and in the power of their "Angakoks" or priests, who, like the medicine-men of the Red Indians, trade upon their superstitious fears. In spite of much about them to interest, they are very degraded, and addicted to some revolting practices. Bishop Bompas visited the Esquimaux at the mouth of the Mackenzie in 1870, and spent some time amongst them. In Bishop Horden's Diocese, repeated efforts have been made to reach them, and recently the C.M.S. has set apart an European Missionary for their special benefit.

LANGUAGES.—The various dialects of Cree; Sōtō; Chipewyan; Slave; Tukuth. The Moose Fort, or East Main Cree, differs from the Red River Cree, by having three additional consonantal sounds—*sh*, *l*, and *r*, which are wanting in the other dialect. These languages are very polysyllabic. To facilitate the art of reading, a syllabic system, or kind of short-hand, representing syllables instead of single letter-sounds, has been extensively and successfully introduced at Moose Fort and other Stations where the tribes are altogether nomad. (See *C. M. Intelligencer* for 1853, pp. 63—68.) The Chipewyan, Slave, and Tukuth, although differing from one another, have many common features, showing that they are derived from one stock.

CHRISTIAN BOOKS.—In Red River Cree: *Roman Character*—Gospels of SS. Matthew, Mark, and John; Prayer-Book; Hymns and various Tracts. *Syllabic Character*—The whole Bible; Prayer-Book; Hymns and Catechisms. In East Main Cree: *Syllabic Character*—New Testament; Prayer-Book; Hymns and Catechisms. In Sōtō (Salteaux): *Roman Character*—N. Test.; Prayer-Book; Hymns. In Slave: Manual of Devotion and Instruction. In Chipewyan: St. Mark's Gospel; Manual of Devotion. In Tukuth: The Gospels; Epistles of St. John; Portions of Prayer-Book.

CHRONOLOGICAL STATISTICS.

SOUTHERN DIVISION.

1823 . . Red River District.
1840 . . Cumberland (now Devon).
1842 . . Fairford.
1851 . . Fort Alexander District.
1852 . . Touchwood Hills.
1874 . . Fort Francis.

WESTERN DIVISION.

1850 . . English River District.
1852 . . Nepowewin and Carlton.
1874 . . White Fish Lake (Asisipi).
1876 . . Battleford.

EASTERN DIVISION.

1851 . . Moose Factory District.
1854 . . York Factory District.
1855 . . Albany District.
1877 . . Little Whale River.

NORTHERN DIVISION.

1858 . . Mackenzie River (Fort Simpson).
1863 . . Fort McPherson and Tukudh Mission.
1869 . . Athabasca Lake (Fort Chipewyan).
1875 . . Slave Lake (Fort Rae).
Peace River (Fort Vermillion).

	1822	1832	1842	1852	1862	1872	1878
European Missionaries .	1	2	3	6	12	10	13
Native and country-born Clergy	..	..	..	..	7	9	12
Native Agents	..	7	8	8	19	27	46
Native Christians . . .	..	*	*	*	*	7065*	10,472*
Communicants	..	143	437	454	895	1452	1424*
Schools	..	6	11	23	21	12	21*
Scholars	..	331	681	738	898	569	838*

* Returns incomplete.

BRITISH COLUMBIA

135°
130°
125°
120°
115°
60°
55°
50°
45°
NORTH WEST TERRITORY
BRITISH COLUMBIA
ALASKA
PACIFIC OCEAN
UNITED STATES
Great Plain of the Columbia R.
Cascade Mountains
Rocky Mountains
Fr Simpson
Mt Kennie R.
Great Slave Lake
Bay River Fr
Fr Liard
Liard R.
Hay River
Fr Vermilion
Fr Halkett
Fr Frances
Frances L.
Fr Polly Banks
Fr de Tremble
Peace R.
Mc Leods Fort
Fr St John (Old)
Dunvegan Fort
Lesser Slave Fort
Lesser Slave Lake
White Fish L.
Fr Connelly
Fr Stager
Fr Simpson
Fr Chilcotin
Fr James
Fr Fraser
Fr Alexandria
Fr Babine
Fr Kilmaurs
Fr Hope
Fr Colville
Fr Okinakane
Fr Walla Walla
Fr Vancouver
Fr Victoria
Fr Langley
Fr Nisqually
Fr Umpqua
Fr Astoria
Fr Boise
Fr Lapwai
Fr Colvile
Kamloops
Lillooet
Lytton
Okanagan Lake
Shuswap L.
Seymour
Columbia R.
Fraser R.
Thompson R.
Athabasca R.
Yellow Head Pass
Jasper Ho.
Alexandria
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Babine L.
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Fraser L.
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Francois L.
Kuzkwa L.
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Ketchum L.
Tahco L.
Lewis R.
Kawlicad R.
Peace R.
Beaver R.
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British Columbia—now forming part of "The Dominion of Canada"—includes within its limits several islands, of which Vancouver's is the principal, and that part of the continent of North America west of the Rocky Mountains and east of Alaska, which is included between the 49° and the 60° parallels of north latitude. English connexion with this part of the world may be said to date from an exploratory voyage made by Captain Cook in 1776, when he landed at Friendly Cove and Nootka Sound, and took possession of them in the name of his Sovereign. He supposed at the time that these places were on the mainland, and it was not until Captain Vancouver, an officer in the English Navy, was despatched in 1792 to the Pacific, that he discovered that Nootka and Friendly Cove were on the west side of the island which now bears his name, and which is sometimes spoken of as the gem of the Pacific.

It has already been mentioned how about this time, in 1793, Alexander Mackenzie had crossed the Rocky Mountains, and pushed his way westward, until he had stood on the shores of the Pacific. Some years later, in 1806, Mr. Simon Fraser, another *employé* of the North-West Fur Company, formed a trading post to the west of the Rocky Mountains, on a lake bearing his name, in latitude 54° ; and after the amalgamation of this Company with the Hudson's Bay Company, other posts were established, such as Fort Rupert, on Vancouver's Island, and Fort Simpson, on the borders of Alaska, then belonging to Russia, but subsequently sold by her to the United States. Other rival American Fur Companies were also formed for trade in this part of the world, of which the best known was that which had its head-quarters at Astoria, on the Columbia river.

In 1858, the discovery of gold in the basin of the Fraser river, on the mainland, attracted a large number of gold-diggers from California, and among them a considerable body of Chinese. To maintain order among a motley population of lawless habits, British Columbia was formed into a colony, with its capital at Victoria, on Vancouver's Island.

To the Red Indians of this part of the continent the attention of the Church Missionary Society was directed in 1820 ; but the opportunity of any practical efforts for their evangelization was not afforded till 1856, when Captain (now Admiral) Prevost, R.N., who was proceeding to survey the coast, offered a free passage in H.M.S. "Satellite" to any missionary who might be designated to commence a Mission in that remote region. Mr. W. Duncan was appointed accordingly, and his zealous and indefatigable labours have been attended with manifest tokens of the Divine blessing.

It has already been stated that, according to recent official returns, the Indians in British Columbia now number 28,520, and these are distributed over the islands and mainland. They belong to several distinct families or nations, speaking distinct languages, subdivided into a multitude of tribes speaking different dialects of their own. Thus the Hydahs of Queen Charlotte's Islands are altogether distinct from the Indians of Vancouver's Island, where, indeed, those on the east coast are altogether distinct from those on the west. Again, on the mainland the Indians on the sea-board are altogether distinct from the Indians of the interior, from whom they are divided by the Cascade range of mountains. These inland Indians are of more robust and athletic frame, and altogether are more vigorous, and the finest amongst them are those to the east of the Fraser river, who have horses brought, it is said, originally from the distant plains of Mexico, and in the management of which they display great skill and courage.

Among the coast tribes, however, there are great differences,—those to the north being far superior to those in the south. Those who know the Indians well declare that it would be impossible to find anywhere finer-looking men than the Hydahs, Tsimsheans, and some of the Alaskan tribes. "They are," writes one, "a manly, tall, handsome people, and comparatively fair in their complexion."

The Indians on the sea-board of the mainland, and those on the

coast of Vancouver's Island who have affinity with one another, have been grouped into three principal families, or nations. The first of these is met with at Victoria and on the Fraser river, and may be called the Chinook Indians, from the language which is principally in use.

In the second division may be comprised the tribes between Nanaimo on the east coast, and Fort Rupert at the extreme north of Vancouver's Island, and the Indians on the mainland, between the same points. The Fort Rupert Indians, speaking the Quoquolt language, are those who complained to Captain (now Admiral) Richards, then in command of a British man-of-war, that while no missionary had been sent to teach them, Mr. Duncan had passed them to go to the tribes beyond them. Mr. Duncan describes them "as a fine, strong, intelligent-looking people, mustering at times upwards of 1000 to 1500, including all ages. Their houses are good, strong buildings, and large. Their clothing is rarely anything but a blanket thrown over one shoulder. They form a striking contrast to the miserable and dejected Indians of the South. Mr. Moffat, the officer in charge of the Fort, gave us some heart-rending accounts of their deadly feuds, cannibal feasts, slave-catching expeditions, and infanticide. Remains of the carcases of several Queen Charlotte Islanders, whom they had recently caught and murdered, we saw on the beach, a little distance from their camp."*

Mr. Duncan's sphere of labour is among the Tsimsheans, a third family, clustered round Fort Simpson, and occupying a line of coast extending from the Skeena river to the borders of Alaska.

On his arrival at Fort Simpson, on the 1st of October, 1857, Mr. Duncan found located there, to quote his own words in a recent official report, "nine tribes, numbering (for I counted them) about 2300 souls. These proved to be just one-third of the tribes speaking the Tsimshean language. Of the other eighteen tribes, five were scattered over 100 miles of the coast south of Fort Simpson, other five occupied the Naas river, and the remaining eight tribes lived on the Skeena river,—the whole of the twenty-seven tribes numbering then not over 8000 souls, though I at first set them down at 10,000. In addition to the Tsimshean tribes which I have mentioned, I found that Indians of other two distinct languages frequented the Fort for trade. These were the Alaska Coast Indians, whose nearest village was only some fifteen miles north of Fort Simpson, and the Hydahs from Queen Charlotte's Islands."

The tribal arrangements among the Tsimsheans are very much the same as among other Indian clans. Each tribe has from three to five chiefs, one of whom is the acknowledged head. Among the head chiefs of the various tribes one again takes pre-eminence. At feasts and in council the chiefs are seated according to their rank. As an outward mark, to distinguish the rank of a chief, a pole is erected in front of his house. The greater the chief the higher the pole. The Indians are very jealous in regard to this distinction.

Every Indian family has a distinguishing crest, or "totem," as it is called in some places. This crest is usually some bird, or fish, or animal; such, for instance, as the eagle, the crow, the whale, the porpoise, the beaver, the fox, the wolf, the deer, the frog, and so on. Among the Tsimsheans and their neighbours, the Hydahs, great importance is attached to this heraldry, and their crests are often elaborately engraved on large copper plates from three to five feet in length, and about two in breadth. These plates are very highly valued, and are often heir-looms in families. No Indian would think of killing the animal which had been taken for his crest. While two members of the same tribe are allowed to intermarry, those of the same crest are prohibited from doing so under any circumstances. The child always takes the mother's crest: if she belonged to a family whose crest was the eagle, then all her children take the eagle for their crest.

It has already been mentioned that the Tsimsheans and other northern tribes are physically superior to their southern brethren; it should be added that they excel also in carving, in the manufacture of their canoes and arms,

* A C.M.S. missionary has lately settled at Fort Rupert.

and in handicrafts of various kinds ; in short, they are in every respect very intelligent. But as regards their moral condition they have no superiority ; on the contrary, cannibalism has not been unknown among them, and they are addicted to all the revolting practices of savage life. Mr. Duncan's own account, extracted from the official Report already quoted, might in all particulars be corroborated by the testimony of others :—

"To attempt to describe the condition of these tribes on my arrival would be but to produce a dark and revolting picture of human depravity. The dark mantle of degrading superstition enveloped them all ; and their savage spirits, swayed by pride, jealousy, and revenge, were ever hurrying them on to deeds of blood. Thus their history was little else than a chapter of crime and misery. But even worse was to come. The following year after my arrival, great changes took place in Victoria, thousands of whites being attracted thither by the discovery of gold in British Columbia. To this scene of excitement the Indians of Fort Simpson, in common with Indians from all quarters, rushed in great numbers, and from that date their history unfolded a fouler page than ever. Fire-water now began its reign of terror, and debauchery its work of desolation. At Fort Simpson on every hand were raving drunkards and groaning victims. The medicine-man's rattle and the voice of wailing seldom ceased. Every man distrusted his fellow. All went armed. There was no law, and there literally seemed no hope."

Such were the people among whom Mr. Duncan was called to labour, and such were the adverse circumstances against which the Mission had to struggle from its very commencement. It was not long, however, before the influence of the Gospel began to tell upon some of the Indians, and Mr. Duncan felt that in their highest interests, as well as for the sake of the work generally, it was most important that the head-quarters of the Mission should be removed from the contaminating surroundings of Fort Simpson. The well-disposed Indians were in favour of the move, and recommended Metlakahtla, which had been their former home before they had migrated some years back to Fort Simpson. Metlakahtla was found to be a place of great natural beauty and capabilities, possessing at the same time many advantages of position, being seventeen miles from Fort Simpson and very accessible. To this place accordingly Mr. Duncan moved, arriving there on the 28th May, 1862, and with him some fifty souls, whose faith and courage proved equal to the occasion. Their numbers have been continually recruited ever since, and the settlement now contains about 1000 souls, who, according to the testimony of several medical men, form the healthiest and strongest Indian community on the coast. In this settlement, consisting of well-built cottages, men have lived peaceably side by side, who formerly could scarcely have been restrained from taking each other's lives. Rules have been laid down for the regulation of the community, to which all residents are obliged to conform, and the use of spirituous liquors, which has proved such a terrible curse to the Red Indians, has been strictly prohibited. All are required to keep the Sabbath-day, to attend religious instruction, to send their children to school, and to live in every respect as members of a well-ordered Christian community. Metlakahtla has its own store for such supplies as the Indians require, a saw-mill, a blacksmith's shop, and large carpenters' shops and work-sheds. Industrious habits are diligently encouraged, and the people cultivate the ground, extract oil, hunt for furs, and gather berries. A schooner also has been provided, which traffics with Victoria, exporting the produce of the little colony, and bringing back in return such supplies as are needed. A market-house, too, has been built, with the view of attracting Natives of other tribes, and it has been often occupied by strange Indians, who have listened attentively to the Gospel instruction imparted to them. Mr. Duncan has lately completed a new church capable of holding 1200 persons, and a spacious school-house. Christian ordinances are the back-bone of the new community, the Christian members of which always meet on the Lord's-day to worship God through Jesus Christ, and all are carefully instructed in His Holy Word.

The influence of the Metlakahtla settlement extends to the Indians of other places. For instance, at Fort Simpson, some of the young Christian Indians hold Sunday and week-day meetings during the winter in a large house belonging to one of the chiefs. Metlakahtla, too, has branched out, for since 1864 a Mission has been established at Kincolith, on the Naas river, for the benefit of the Nishkah Indians, who belong to the Tsimshean family, speaking the same language, and following the same manners and customs. From this point many tribes can be reached, for the Naas river is so abundantly supplied with fish that about five thousand Indians, not only from the neighbourhood, but from distant islands in the Pacific, come there every year in the month of March, and remain for some weeks.

A Mission has lately been commenced among the Hydahs of Queen Charlotte's Islands. They are a daring and bloodthirsty race, and, in the past, have been constantly at war with their neighbours, by whom they were both hated and feared. They have ventured on more than one occasion to attack European ships, and in 1854 plundered an American vessel, retaining the captain and crew in captivity until they were ransomed by the Hudson's Bay Company. The men, and still more the women, as among other Indian tribes, have been greatly demoralized by visits to Victoria, and the facilities which exist for getting liquor. In manners and customs they are very like the Tsimsheans; and the same power which has triumphed over the latter will, it may be hoped, subdue the lawlessness of the Hydahs, and bring them into subjection to Christ Jesus the Lord.

During the present year (1878) Admiral Prevost, to whom, as already mentioned, the North Pacific Mission owed its origin, has again visited the country. His account of what he saw is most encouraging. Not only do peace and security reign all along the coast, mainly, as he states, owing to the influence of Metlakahtla; but "having been all over the world, and visited many Missions, and having now spent a whole month among the Tsimshean Christians, going in and out among them daily, he can say that he has never seen anywhere more simple and truthful Christianity."

The prospects of the North Pacific Mission are full of hope as regards the future; and in the meantime it is a ground of rejoicing to remember that the living seed, which never perishes, has been sown, however scantily, on that distant shore—that our missionaries, as they look across the Pacific, are face to face with their brethren at Ningpo and in Japan—and that the station among the Tsimsheans is the last link to that girdle of the Society's Missions which now compasses the world.

LANGUAGES.—The other tribes of Indians round Fort Rupert and in Queen Charlotte Islands speak the Quoquolt and the Hydah tongues. Two Indians of the far interior, visiting the Skeena river, south of Metlakahtla, were found by Mr. Duncan speaking a language very similar to that in use on the Mackenzie river, east of the Rocky Mountains. The explanation of this is that some of the Chipewyan tribes have pushed their way to the west of the Rocky Mountains.

CHRONOLOGICAL STATISTICS.

1857	Mission begun at Fort Simpson.
1862	Metlakahtla.
1864	Kincolith.
1877	Massett, Queen Charlotte's Islands.
1878	Fort Rupert.

	1857.	1862.	1867.	1872.	1878.
European Missionaries .	1	1	3	2	5
Native Agents	..	..	2	1	11
Native Christians . . .	..	50	300	433	1150
Schools	1	1	3	1	4
Scholars	230	300	170	112	260

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Ake	Yoruba	Yoruba, 33.
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Bhataunda	Bengal	Bengal, 73.
Bhawulpoor	Punjab	Punjab, 77.
Bollobpur	Bengal	India, 57; Bengal, 73.
Bombay	Western India	India, 57; Western India, 81; Bombay, 85.
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Bonthe	West Africa	West Africa. 21; Sierra Leone and adj. Territory, 25.
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Dharmsala	Punjab	Punjab, 77.
Dhonavur	Tinnevelly	Tinnevelly, 93.
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Hongurontetty	Ceylon	Ceylon, 105.
Hydrabad	Sindh	Persia, 53; India, 57.
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Igbesa	Yoruba	Yoruba, 33; Niger, 37.
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